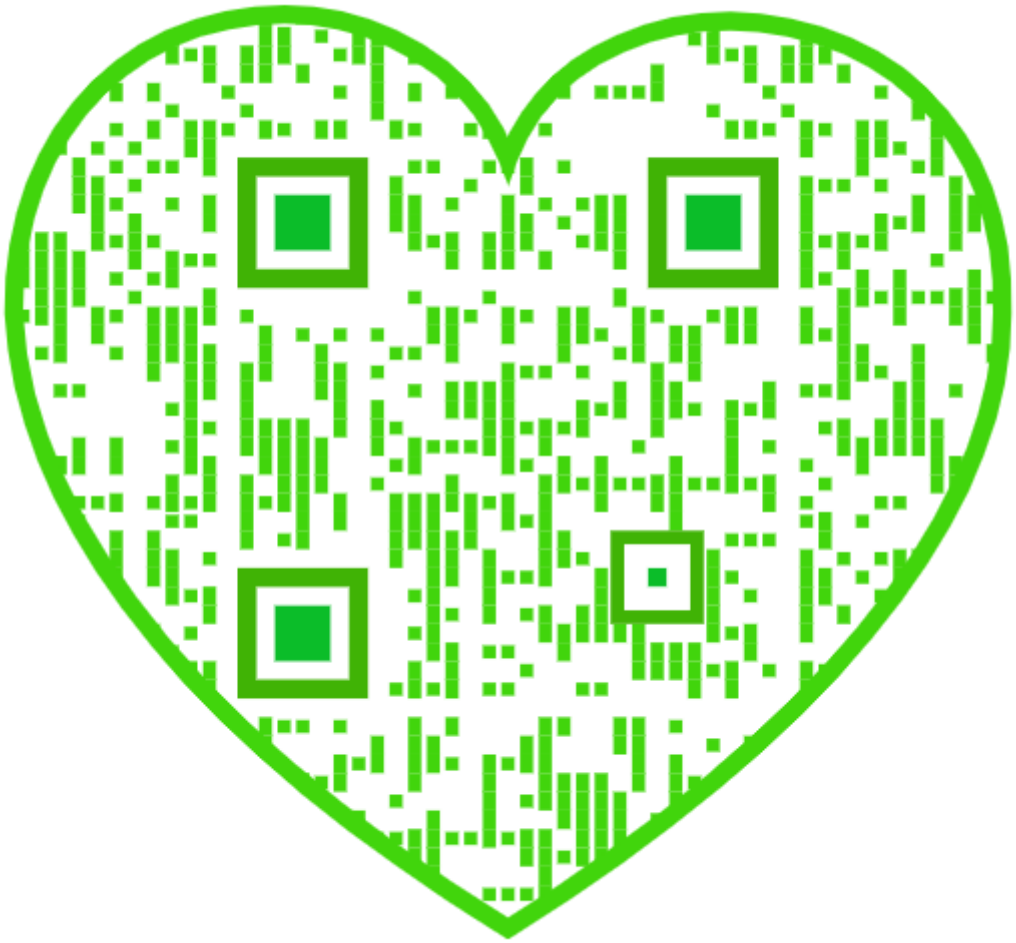

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YOU

You

by

Irving R. Allen

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TO

MY FRIEND

EUGENE F. McDONALD, Jr.

CONTENTS

TEXT		PAGE
I	Beginning at the Beginning	1
II	Building Belief	18
III	Principles as a Basis	31
IV	What do You Want from Life?	42
V	The Law	55
VI	The Development of Power	69
VII	The Tests of Self	80
VIII	Brain Building	97
IX	Concentration Cultivation	102
X	Memory Development	118
XI	Speaking Effectively	128
XII	Judgment Plus Forethought	140
XIII	Auto-Suggestion and Mental Discipline	149
XIV	The Prevailing Mental Attitude	161
XV	Selfism	178
XVI	Optimism Under the Law	193
XVII	Egoism Under the Law	203
XVIII	The Mastery of Self-Mental	214
XIX	The Mastery of Self-Physical	230
XX	The Mastery of Other Men	247
XXI	The Habit of Success	263

YOU

TEXT ONE

BEGINNING AT THE BEGINNING

You are alone with a book and once on paper, printers' ink carries no tales.

Consequently, you can, if you will, indulge in an unusual luxury—you can be absolutely honest with yourself.

In fact, if this work is to be more than a mere collection of words—if it is to help you—then the first step is to make up your mind to look facts in the face. And the next step is to act on your decision.

As a source of entertainment, the dullest popular novel probably offers more diversion in every chapter than is contained in this whole book. But as a source of personal profit, not money profit but all-around gain, this little volume holds

the things you want—the things you have been seeking. That is a broad statement, but the facts will, I believe, bear it out.

In effect, this is a paper mirror which will in the reading reflect your strength and your weakness, showing how the latter can be corrected and the former most advantageously used. This, under a scientific, proven plan.

Now, let's get at it.

The one subject which is and always will be of unfailing and absorbing interest to you is—y-o-u.

Certainly. Why not?

You must decide your own destiny—pay your own debts—fashion your own future.

No other man can or will do these things for you. So why shouldn't you be interested—most interested—in You?

You should. As a matter of fact, if you're not

really, deeply, intelligently interested in yourself, you might as well make up your mind that you are predestined to Failure, not one but *every* kind of Failure.

The man who feels that he is interested in himself simply because he would like to have luxury and admiration—adulation and ease—and who in spite of what he imagines is self-interest, still makes no real move to progress—well, frankly, this work offers no help to that particular type of individual.

Nine times out of ten, that kind of man is imbued with a spirit of self-sufficiency which makes him feel that the world should come and pour its favors at his feet.

It isn't being done. Nothing for nothing is the rule of today and humanity must receive from you something in return for what it gives you.

Self-sufficiency closes the doors and bars the gates through which the good things of Life must enter.

On the other hand, if you out of all things the world holds are most interested in yourself and are sufficiently interested to have felt the surge of impulse—the Powers within you straining at their leash, then the Law will enable you to correlate and concentrate and bring into your hands through the forces you now possess, the very things that you desire.

Naturally you say, "What is the Law—what will it do for me?"

The first part of your question will be answered later. And the last half, you will have to answer for yourself simply because you must determine your own rewards—the things which you desire to attract. Of one thing though you can be certain, the Law holds and offers sure returns for an investment of serious attention.

Men discovered the Law but no man made it, for it is a fixed, immutable decree from the same source that created Life and Death, that makes the sun rise in the East and set in the West.

And the application of this Law to you and your personal affairs, is as sure and certain in its results as that produced by a chemical combination.

Peroxide of Hydrogen is produced as unerringly from the same formula tomorrow as today. The chemist in Africa creates HO_2 as readily and surely as the man in San Francisco.

No matter where you are or who you are, the Law will work for you and in only one respect does it differ in certainty of results from those produced by combinations of chemicals.

In chemicals certain standards are fixed for the ingredients.

In the operation of the Law, one man's basics vary in quality from another's—the degree of development of his latent powers differ, so, under the Law results vary according to the individual using it.

We do not claim nor believe that the Law will take a plowboy who has the latent quality of a

successful merchant and make a great statesman out of him.

But the Law will enable that plowboy to do with himself the things that he is capable of doing—it will enable him to easily achieve heights that from the dusty field look too lofty to even attempt to reach.

You today have within you possibilities of development that could you draw back the curtain and see what the future holds, would astonish you with their brilliancy and promise.

But to reach your goal you must find the way. The same railroad train that carries you swiftly and surely to your destination will crush you under its wheels if you stand between the rails and refuse to recognize its existence.

Men recognize an approaching locomotive because they can see and hear it.

But the Law is invisible. It is in men's minds and although it is real as steel and more valuable

than precious stones, this force which carries men to the things they want crushes and breaks the mass of humanity who through blind mind's eyes do not see or recognize it.

If a man with a hurry call to San Francisco were to start walking from New York, what would you think of him?

True, he might finally arrive at his destination, but he'd certainly be mighty slow getting there and waste a world of time and energy that could be saved by the simple act of taking a train.

No sane man with funds would attempt to walk across the continent if he were in a hurry.

Again—railroad trains are real things, visible to the naked eye—tangible.

And everyone knows and realizes the advantage of rail transportation.

Yet the Law—certain and sure as train schedules—offering a wonderful short cut to those of humanity who will use it, is applied by but a few,

simply because it can't be seen and felt and smelt —has no dimensions and makes itself recognized only by results produced.

And humanity in the mass slowly tread the road of Life, footsore, weary and uncertain, losing their way, straying down sidepaths that lead nowhere and are paved with grief and failure.

And all the while, the Law is there for them to use—the Law that quickly, rapidly and surely brings Man to his own—to the things he seeks.

Mind, this is not the only way. But it is the simple, practical, easy way.

And that is what most of us are looking for.

The Law is made of several complements—acquired separately—used as a unit force.

This work covers only the simple, elementary branch of the Law—just the parts that you need and I need to carry us easily and surely over the obstacles and problems of every-day existence and

insure success commensurate with the quality of the powers latent within us.

Right about now, you're becoming impatient, probably asking yourself, "Why doesn't he tell me what the Law *is* instead of what it *does?*"

And I'm going to answer your question by saying that you are not going to get a satisfactory definition of the Law for some time—not until the foundations have been laid and you are really ready to receive it.

There's a good sound reason for this and it is born of experience.

The Law is a good deal like the roof of a house—it doesn't go on until the foundation is in and the four walls up and certainly we don't want to lay our 'roof' on the ground. So, unless you take an unfair advantage and skip ahead, we'll do a little foundation laying and wall building before we begin to examine our 'roof'.

A certain man in Chicago, of unquestioned bril-

liancy, had made, while not exactly a dire failure, at the same time only a partial success. He met, at lunch, a friend who had found happiness and financial independence. Suddenly, on impulse, the unsuccessful man asked what seemed a bromidic question:

"How in the world have you made the success you have, Jim? We both graduated from the same school, were admitted to the bar the same year, I'm as good as you are, yet—what's the secret?"

And the friend, who really was a friend, told simply and in a few words, his principle of life—defined the Law.

But it made no impression—it couldn't—it sounded too easy—too simple to be effective—the things back of it and surrounding it were not even touched on. The definition took hardly ten words.

And the unsuccessful lawyer went on his unsuccessful way—still what he was before he heard the Law defined.

Five years more passed in the same way and by chance he encountered another man living under the Law who laid a proper groundwork in his mind during several weeks spent together at a hotel in New York where they were trying a case.

This time, the foundation was really laid and the walls up when the 'roof', the Law was arrived at.

When the definition was finally given, the unsuccessful lawyer looked steadily at his compatriot and said:

"I heard that same thing five years ago but I didn't understand it. Now, I'm going to use it."

And he has. To tell you of the progress he has made would savour too much of a forced moral and the point I wanted to emphasize was, not what the Law did for him, but his complete failure to understand and appreciate it until the proper preparatory work had been done.

Read on. When the time comes, you will learn

what the Law is and how it is used. As I said before, this book has not been compiled as a means of entertainment and there is a real purpose back of every page.

Now for the sake of understanding, in using the term 'science', I include the fields of invention, psychic and scientific research.

Science has conquered the air and the earth and the water.

Trains now roar through tunneled mountainsides of rock and stone—space is traversed by aeroplanes and messages that need no wires to carry them—the surface of the sea is a traveled track and its depths hold no secrets.

Science has made Man master of the earth and its elements.

And what is Science?

'Science' is the Mind of Mankind—searching for the light.

And Science—the Mind of Mankind—having mastered the material things—has now turned its forces upon the greatest problem of all—the Mind of Man.

Man wanted to ride in the air, over the earth, under the sea—Man wanted to talk to Man over a thousand miles of space—Man wanted to turn night into day. And Science, the Mind of Mankind, satisfied these, Man's material desires.

But now, Man wants something more—he wants contentment—health and independence—well-being both mental and physical.

Science contemplated a bird flying through the air and said, "It can be done because it is being done".

And the aeroplane came.

The Mind of Mankind saw a few out of the many, happy and healthy and prosperous and said, "It can be done because it is being done".

Then came the beginnings of mental research—the struggle to find the powers that make Man what he wants to be.

In every country, every corner of the globe, men who saw the end of research in material development, beheld the dawn of mental supremacy and out of their work, like a statue hewn out of a great block of marble stands the Law—as clearly defined and blue-printed as the aeroplane itself.

In every man who has won his way and cast loose from the masses who struggle blindly toward an unseen goal, the workings of the Law clearly manifest themselves.

This, whether it has been consciously or unconsciously used. The fact remains that it is there—without it there can be no achievement—no real progress.

In some humans, the Law has been perverted and twisted in its use and application. The man who has used the Law solely to create wealth for himself—who has permitted gain to obscure his

vision of bigger things—this man pays the inevitable penalty of perversion of the Law by being deprived of Happiness, ridden with unrest and discontent.

Men of this type are like the Indian fakir who for countless years sat cross-legged on the ground lifting heavy weights all day. His upper body became abnormally strong but his lower limbs shriveled away and would not bear his weight.

The mere reading of this work will profit you but little. But if you will approach it from the angle of absorbing, understanding and practicing the complements and the Law, within a few years, forces present within you today in a more or less latent form will develop to the point where you will tower over other men in mental stature—open for you possibilities that do not now seem to exist, obstacles that appear like mountains will fade away like banks of mist and you will find success.

Does that promise sound extravagant—ridiculous? Possibly it does—to the man who is living

in that narrow shell called self-sufficiency. But to the man who wants to do—who wants to really live—it should be a clarion call to the bountiful harvest that Life holds for those in whom desire induces action.

I know men who from sickly boys with poverty saddled on their backs have in a short span of years risen to health and luxury and independence.

I know a man who had wealth but bore the biggest burden of mental unrest that ever seared and burned a human soul. That man has found a priceless jewel—he has discovered Contentment.

I know—but why tell you what the Law has done for others—what it will do for you is the interesting thing.

But this much I will say. Be you rich or poor, old or young, no matter what your desires so long as they accord with the Law, if you honestly, earnestly and sincerely put the Law to work, your visions shall become reality and your dreams real things.

A short time ago, I mentioned the investment of a number of years in the work. Do not, from this, gain the erroneous idea that practice of the Law does not offer quick results.

On the contrary, every day you spend with the Law brings immediate returns and splendid interest on the time investment you are making.

Shorn of all furbelows and fancies, the Law is just simply the Art of Living—and the man who does not collect from Life all it should yield him is not really living—he is just existing.

TEXT TWO

BUILDING BELIEF

This is a book of self—the application of the Law set forth herein is in its relation to your problems of happiness, enjoyment and progress.

The Law gives mental light and mental fresh air and mental sunshine.

And it aids and develops mental health and power just as fresh air, sunshine and exercise benefit the physical body.

To illuminate a room in your home, you don't pull back the curtains *to let the dark out.*

You throw back the window coverings to *let light in.*

The man who wants a bright, cheerful, healthy

home doesn't build it underground and then wonder why the damp, earthy dark prevails when he opens windows and throws back the curtains.

No, he picks a spot with proper exposure where the sun and the breeze and brightness can get at and fill his dwelling-place with cheer.

Yet Humanity, or the majority of men, so surround themselves with fear and worry and doubt and trouble and darkness that their minds are practically buried underground—even when the mental windows are opened, no Light penetrates simply because there is no Light outside.

The Law is Light. And to acquire it, all you have to do is to surround your mental dwelling with its simple tenets—understand them and make them a part of You.

Then, when you arise and throw back the curtains, under the Law, Light enters and darkness disappears.

Right here, I want to register the fact that there is one great essential which you must recognize and act upon before you can enter the new realm of power and success.

Humanity—and in this respect you are no different from the rest—has built out of the years spent on earth, certain beliefs and mental prejudices which constitute a strong set of barriers against the acceptance of anything new.

These are the influences that make a man refuse to accept or even attempt to understand principles which would work a startling revolution for good in his life.

To benefit by the Law—to profit by its practice—you must cast aside all prejudice and establish as a basis of progress—b-e-l-i-e-f.

This is the primary. It is of vital importance and consequently must be fully treated upon before we pass the subject.

I am not going to ask you to believe anything

which will in any way conflict with your religious convictions.

I am not going to ask you to believe anything which great Scientists whose lives have been spent in a study of the human mind will not gladly endorse. In fact, the Law is nothing more or less than a translation of the result of their studies —given you in a workable, usable form.

Now as to this matter of Belief. You *must* Believe if you expect to benefit.

This is all important.

The man whose outlook on Life is pessimistic will find in the complements of the Law many things which look impossible to him.

But—if he will cast aside his natural trend of thought and accept the Belief herein outlined, it will bring him the very things the possibility of realization of which his present belief precludes.

If you will stop right now and decide the question

of whether or not you are willing to believe things which will make you happier, healthier and wealthier, you will save a lot of time and lay a foundation for real progress.

"I think the thoughts which are best for me to think."

And by believing and thinking along these lines, I actually become that which I think and believe.

If a man who had the money promised to give you a beautiful home, financial independence and the things you want for your family and your children—all on one condition—that you believed in advance that he was going to fulfill his promise —would you believe?

Of course, you'll answer "Yes."

But reflect a little. You'd *say* "Yes" but would you actually believe that all these wonderful things were going to be yours just in return for a mental attitude?

Ninety-nine per cent of humanity would not really BELIEVE—they would make a mental reservation.

They would not BELIEVE that these things were to be theirs until they *actually realized them.*

And as a result of their failure to fully comply with the terms of the bargain, they would not win the prize.

Skeptical humanity says, "I won't believe it until I see it."

And right there humanity fails, because the key to progress and success is belief.

"I want something—I know I want it—I want it hard enough—and I get it."

There is the winning thought. And skeptical humanity again speaks "Pooh—just wanting a thing won't get it for you."

No?

Have you ever sat reading with the desire for a glass of water in the back of your mind—not fully developed—just wandering around in the background of your sub-conscious mind, growing stronger and stronger—and then *without any conscious decision on your own part,* found yourself drawing a glass of water?

Every human has had this or a similar experience and a little thought will give you the analogy.

Your thoughts and desires for something easily attainable made you go and get that thing—almost unconsciously.

In exactly the same way, your thoughts and desires for something that now seems unattainable will lead you to the things you want.

Don't get the idea that a proper habit of thought is the only thing. Your powers must be developed in accordance with the Laws, but this is the foundation.

When you desired that glass of water, if that was

what it was, no doubts or fears assailed you. You knew that it was within your reach and no question of success in attaining it held you back.

In other words, you *believed.*

And you gained what you wanted.

But when you begin to dream power and independence and success and the bigger things of Life, doubt and fear creep in and paralyze and neutralize the wonderful forces of your mind.

And failure to Believe means failure to Achieve.

I ask you to Believe, not because the things we are going to discuss will seem easy or practical, but because without Belief, the power of the Law is deprecated and discounted.

Will you, for your own sake, on the chance of great moral, mental, spiritual and bodily profit, agree to Believe?

As you go through the Work, whenever question

or doubt assails you and starts to inject its deadly poison into the living, breathing powers you are beginning to build, cast outside—all harmful influences and concentrate on Belief.

Say to yourself, "I Believe because Doubt destroys and Belief builds me and mine."

That thought, sincerely expressed, routs the enemy of Fear and Doubt as sunshine dispels darkness.

We have dealt a little with darkness in the preceding pages and it is well at this point to have a clear understanding.

Divine Providence provided the day to work and play—the night to rest and prepare for another day.

The Law is made by Providence, so it does identically the same thing—it provides the Light for achievement and growth—the Dark for rest.

But there are two kinds of Darkness, the Destructive Darkness of Fear and Worry and Doubt

and the Building Darkness of rest and quiet and recuperation.

The imagination of the child alone in the Dark conjures up beasts of prey and hobgoblins stalking about in the unseen waiting to pounce and rend his tender body into bits.

This is because he does not know what the Dark holds.

And Man, the great mass of Mankind, fills the unseen with hobgoblins and devils waiting to tear the future, destroy fond plans and kill the happiness which life really holds.

That is the Destructive Darkness which precludes recuperation and turns the period of rest into a time peopled with terrors.

When you surround your mental dwelling with the light of the Law—with the complements of the Law—when rest time comes you simply draw the curtains and recuperate, secure in the knowledge that there can be no terrors attacking from

without because you have chosen your own dwelling-place and placed the Light on guard.

And without Belief, this is impossible. Belief peoples your mind with the able aids of Light —your defenders against Destructive Darkness.

There is one fact which it is well to recognize right here. The man or woman who is able at first reading to fully and absolutely accept everything laid down here is rare.

It is not to be expected that at this stage, Belief will come for the mere calling.

But as you build within you a measure of Belief and Knowledge of the Law, naturally you apply it in your everyday life.

And as you see the things it makes possible even through a partial belief and practice, conviction grows within you and your Belief takes deeper and deeper roots and grows greater and stronger within you.

And the stronger your Belief the more powerful the workings of the Law shall be in your hands.

There is a curious weakness of humanity and one that must be guarded against in this connection. Men who work hard and achieve a certain measure of success which permits them to enjoy a few of Life's pleasures of which they have been early deprived, arrive at a critical point.

They permit achievement to sap the roots of progress. They let-up—rest on their oars.

In the practice of the Law and the development of it within you, the success of yesterday must be but a spur to today's achievement.

Psychologists the world over recognize this period of the achievement of comparative power as the most dangerous point in Life. It sometimes leads to the fatal error of satisfaction with what has been done. This is inevitably a step backward in the scheme of things.

You must progress. Every reward the world be-

stows upon you for your exercise of the Law must be regarded simply as an indication of what can be done.

Mental stagnation is a dangerous rut and one that it is mighty easy to fall into when one has accomplished more than he originally believed possible.

TEXT THREE

PRINCIPLES AS A BASIS

PROBABLY you are again becoming impatient—saying to yourself "What is the Law—why doesn't he explain it so that I can judge for myself whether or not it is of value to me?"

If you ARE asking that, your answer is right in your question.

I am not outlining the Law now simply because you are not yet competent to judge whether it is of value and applicable to you or not.

In your present position and state of mind you would be like the man who looks at a folded suit of clothes lying on the table and says "It won't fit me."

The thing must be opened and tried on and looked at before you can judge.

And that is just what I am doing—getting you ready to try on your new mental garment.

If we were talking in person, the chances are that I would not hesitate to explain first and go into details afterwards. I could depend upon your courtesy to stay and hear the things you should know. I could afford to show you the suit lying on the table knowing that even if you didn't think it would fit, you would permit me to open it up and slip it on.

But—this is a book—you, as I said before are alone with it—if without due preparation you are given the Law—you might close the book and that would be an end to it.

Writing books is not my means of livelihood. I am in a different business. The time and effort I have spent in compiling these works has been compensated only through the knowledge that I was helping others. The financial gain has been small—from this source.

I know, however, what the Law has done for **me.**

I have seen what it has done for others with whom I have personally experimented.

Consequently, I am not going to take a chance of losing your attention at a stage when you are not competent to judge, by letting you walk into the room by yourself and look at the folded garments.

I insist upon opening them up so you can try them on before giving them to you.

However, this I will say. These opening chapters carry a message of importance—they are as vital to your successful use of the Law as the farmer's sowing his seed in the field. You can't cultivate ground where no seed has been sown and get a crop. You can't develop the Law for your own benefit unless you have sown the seed.

Children do things instinctively. A child trained in right habits of thinking and acting does not need to look at the whys and wherefores and hows.

Take a caddy boy who starts playing golf at ten-

der years. When he is thirty or so, his whole philosophy of golf is contained in the single sentence "I just hit the ball where I want it to go."

Should the boy golfer later become an instructor he probably makes his first analysis of his own game to benefit not himself but his pupils.

The man who takes up any new thing after his mental processes are matured and formed, must know the reason why—have the principles clear in his mind before he can achieve success.

After the principles are once absorbed and grasped, the rest is easy—the operations come to be performed almost without conscious thought as time goes on.

The greater the number of important mental operations you can perform without thinking about them the greater your power. And since the Law encompasses a wider range of mental power, it is important that you first understand the principles.

My feeling on this matter is biased from a personal standpoint. The mere injunction to go ahead and do a thing without an explanation of what's behind, arouses my resentment.

And I take it for granted that since you are a thinking person, the same holds true in your case.

You must know the principles behind the work—the things that make it possible—before you can become really interested in applying these forces to the solution of your own problems and furtherance of your own interests.

Very well—that is our next step—to place you in possession of the principles.

The Law is founded on the Development of Personal Power and Auto-Suggestion.

Your first step at school was to learn the "A, B, C's."

Once acquired, you began to read—then write.

And as you practiced you read and wrote with greater ease until it became an almost automatic mental process.

It is the same with the Law.

Your "A, B, C's" must be learned—your Personal Power developed, then Auto-Suggestion and the higher practices come into play and the big benefits begin to come.

Personal power has been analyzed and sub-divided and cross-indexed into so many divisions that to the average, or even more than average man, the situation is confusing.

But just as a painter can by combining the three primary colors in different proportions, produce thousands of different colors and shades, you can, by developing certain Primary Powers, place at your command practically every mental faculty for gaining from Life the things which it should yield you.

In the last twenty-five years or so, Suggestion,

always playing a great part in Life, has at last become recognized as the wonderful power for good or evil that it really is, its causes and effects are recorded at last.

Probably the most universal and specific controlled use of Suggestion is in medicine—generally termed psycho-therapeutics. Irrespective of the name, it has proven itself a wonderful thing. Many progressive physicians practice Suggestion on their patients with wonderful results.

Suggestion as used by the physician is termed hetero-suggestion. Suggestion when practiced by you on yourself is Auto-Suggestion—in plain English-Self-Suggestion.

Simply because I have used the medical profession as an example in explaining Suggestion, do not think that its use is confined to curing ills—not a bit of it—Auto-Suggestion will make a fortune—quell fear and stop worry—and do thousands of other things essential to living life successfully.

So powerful is Auto-Suggestion that properly used it can be made a force before which all things succumb.

However, you cannot be expected to take Auto-Suggestion and put it to a successful use, without a development of your Mental Powers.

And that is why I placed the development of your Mental Powers first in the category above.

Remember this as a basic—*every thought, repeated often enough, becomes an action.*

At this particular stage, a good many who have read on this subject will say that it is a dire mistake to leave hetero-suggestion out.

But I believe that you will put it in yourself—a person who can constructively practice Auto-Suggestion almost invariably even if subconsciously practices hetero-suggestion on others.

Everything in the world is mental. The car you ride in—the house you live in—the bed you sleep

in—the clothes you wear—these things—all of them—were mental pictures in the mind of some man somewhere before they became realities.

Do you find any difficulty in accepting that thought?

If you do, stop here and think. Don't proceed until you can understand and accept the basic fact that all things material and all human action first find their source in the human mind.

I am not going to devote very much time to proving this because I feel it is far better to leave it to you to verify. The lesson will be stronger.

Accepting the fact that the human mind is the source of all things, good and bad, we must pass back to "You."

You want certain things from Life—what they are we will go into later—are you getting these things now?

No. You are not.

If you were satisfied, you wouldn't be studying "You."

Very well, then there must be something wrong. What is it?

You have within you today all of the faculties and powers that others have—you have all the time there is.

Why aren't you getting out of life the things that are due you?

If you hadn't exercised your muscles for years, you'd hardly expect to be as strong as a trained athlete, would you?

Certainly not. And that's what's wrong. Mind, like muscle, develops with exercise and the trouble with you is that you haven't developed and put into harness the mental powers that will pull you ahead.

Mind, I don't say that you haven't developed certain of these powers. But I do say and mean

that you must have even all around development and then have them all harnessed and under instant control to get out of them the maximum results.

It may be that your Powers *are* developed—that you lack a Plan. In either case, before we close these covers, your need will be supplied.

Are you just "reading" this work or are you understanding it?

In other words, are you more or less indulging your curiosity or are you honestly looking in these pages for a plan which will be of help to you?

If it's the former, close the book. Mere curiosity never produces the things the Law makes possible. Only an earnest search for self-help reveals the ways and means.

If you're in earnest, the Law will help you help yourself. If you're looking for a magic recipe for progress without effort, Death will find you still searching.

TEXT FOUR

WHAT DO YOU WANT FROM LIFE?

I HAVE asked scores of men that question, "What do you want from Life?"

The almost invariable answer is "Success."

But Success carries more definitions than all the rest of the words in the dictionary put together.

With one man we find one definition and another a totally different one.

And with the majority of men, we find no real definition at all.

The first real step toward a successful life is a decision as to what you really and specifically expect and want from the time you spend on this earth.

You are here for a span of years. God gave you an allotted time with which to do.

If you started out for a ten-day walk without a destination, where would you land?

You don't know. But you do know that you wouldn't go as far or find as choice a place as if you settled on your objective before you started on your journey.

Most of us are traveling through life without a destination. We are wandering here and there —getting off the road and never getting back— following blind lanes and wandering tracks—is it any wonder that we seek some Power to guide our footsteps?

Success to the unthinking majority of humanity means "Money."

But "Money" is just a cloak behind which many things both good and evil dwell.

"Money" is not Success.

And yet, the man who makes a success achieves financial independence with less effort and strife than the being who makes Money his God.

In the beginning when pockets are empty and stomachs crying for food, Money calls—Money is necessary.

But when money begins to come in quantities sufficient to defray these needs, then comes, too, the parting of the ways.

Money having eased the pangs of hunger and fended off the cold and sun, to one man becomes the purchase price of luxury—bodily ease and he pursues it even unto a passion.

But the wiser man halts and reflects and realizes that the Power which has enabled him to achieve Money can be expended in other directions which will bring him that greatest of all things—the one of the two that Money can't buy—and that thing is Contentment.

This is not a sermon. It is an attempt to help you

settle something—to settle a point which left unsettled is a barrier to achievement.

You must have a clear, distinct idea of what you want.

Then you must work to that point.

That method is as sure and scientific and sensible as having a goal in view when you start on a journey.

You have already started on your journey through Life, but the time to settle on and decide your goal is—now.

Here. Let's see if our minds meet.

The men I know who get the most out of Life have achieved three things—not one—but three.

First of all—they are contented—not with the bovine complacency of a cow chewing her cud in a field, but with the contentment of a strong mind that is interested in all things about it—that sees

the good in everything and withstands the shocks and stress of Life as the lighthouse repels the buffets of the storm.

Then—their bodies are strong and well, like their minds—they are not subject to the little ills and weaknesses that are the sharp stones on the physical path—not entirely blocking the way, but making it rough and unpleasant. They are masters of their bodies where most of humanity are mastered by the flesh.

And—these men are financially independent—some of them very wealthy—others modestly so—but all possessed of earning power or income sufficient for their needs and that of their families.

Does that sound like a sensible definition of Success?

Is it YOUR definition?

Health—Independence—Happiness.

Do you want them?

They are the destinations toward which "You" has been compiled as a short cut. They are the destinations that insure arrival.

> * * * * Stop reading for five minutes and think this over * * * * Settling your objective is more important at this moment than the means of getting there * * * *

Once you have settled on your objective, you must realize an important truth which constitutes the next step of progress.

That is, you must eventually place yourself where you are doing work for which you are best fitted and prepared—the work which you enjoy, and so do better than the work in which you do not find interest.

Right here, let us recognize the fact that many people's idea of an ideal business is one where all they have to do is come down each day and sort the checks out of the morning mail and can even delegate that duty to somebody else.

Work which you enjoy doing is the kind that is suited to your temperament—to your training and your ideas. And in recommending that you seek this kind of employment I do so with the full knowledge that you will probably work twice as hard when you find your niche as you do now.

This is not to be done in a minute or a month—it is something to be studied and contemplated and watched for. And don't think for a moment that there is only one place in the world where you can find congenial employment. There are scores of vocations—hundreds of establishments into which you will fit like a hand fits a glove.

My experience has been that in this contemplation of employment, the majority of men, their eyes opened, find in the daily task in which they are engaged, just exactly what they had been looking far afield for. In the search for green pastures, they have overlooked the wonderful meadow in which they stood.

In fact, the main object of this recommendation is to make you look about, compare what you are

now engaged in wit hwhat you would like to do, and see if Opportunity does not really lie in your own hand instead of across the continent.

Then, from the personal side, you must consider your friends—your circle of influence—what are you gaining from them—what are you giving them in return?

Is your time profitably spent when you are with others? Or, are you wasting it in the company of people who never can and never will help you progress either mentally or otherwise.

If not, you must seek friends, new acquaintances —people whose flint meets your mental steel and strikes the spark of new ideas—new thoughts—enjoyment and happiness.

And as you progress in the work and develop within yourself the forces of the Law, you will find it a simple matter to choose your friends from the people you want to know and have, rather than accepting the acquaintances that chance sends your way.

This is not a lecture on the selection of friends with a view to their habits or morality or any of the other things which convention sets as the model.

A man may be possessed of morals which you would shrink from, but his mind, on the other hand, may have qualities which you need to make contact with. If you establish the practice of taking from people the good things they have to give and simply not accepting the evil, you are acting in accordance with the Law and will gain profit from every human with whom you make contact.

Your circle of acquaintances is your Circle of Influence. All things which are born in mind of man must come through men.

> —Stop. Reflect for five minutes and see if you can think of anything you want which can come to you through any source but the hands of other men—

From man you are going to receive and so to man you must give.

You can not expect to receive and not give in return.

The Law will not permit.

Some people have entered upon this Work with the idea of self-profit—something for nothing. They are predestined to failure, unless they change their point of view.

For, since the Work contemplates many things besides mere money and worldly acquisition, it must of necessity be based upon an exchange of values.

If you and I trade dollar for dollar, neither profits.

But if you give me an idea and I give you one, *both* profit.

There it is. From Men you expect many things

and will gain what you want. In return you must pay out your Powers and not try to make it a one-sided bargain.

For the man who starts out to cheat the world swindles himself.

You've lived a long time. Have you ever seen something for nothing?

No. And you never will.

What you sow you reap. The Law does *not* and will not enable you to get something for nothing. To acquire the Law and put it to work for you takes study and application.

This study and application is the price you pay for the knowledge of the Law. And what it does for you is your return.

Remember. You must give to get.

I am talking of millions because most people look first at the money side of the achievement. But

that man's measure of happiness—his physical well-being—his interest in life—have never waned—his faith has never been shaken. He is a successful man—always has been and would be wealthier without a penny in his pocket than most men with a million in the bank.

I am not going into details of cases which have come under my observation—of salesmen who have become corporation presidents—of unhappy men of wealth burdened down with care and sickness who have become strong and well and happy. Suffice to say that I believe—thoroughly believe in my own case and that of many with which I am familiar—that the Law has worked miracles which the magicians of old would have hesitated to attempt.

Really the whole plan of our mental house—the place of Light—has been outlined in this text.

But, as I said before, between you and the use of the Law lies a bridge of study which you must cross.

The Prevailing Mental Attitude will come as the result of the development of your powers in the proper channels.

They will be treated later. The next thing that confronts us is the question—which of your Powers effect the working of the Law and "How" to develop them?

Your present mental glasses must be cleared of the traditions and precedents of conventional life —you must be placed in a position to view things through the vision of a complete understanding.

Now that the story has been all told, yet just begun, I am going to ask you to reserve your decision until you finish the work.

For—the mental garment can not really be tried on until it is completely unfolded—until the last page has been scanned.

Then—you can decide whether or not you want to wear it—whether or not it offers you more than any belief yet advanced.

TEST FIVE

THE LAW—

Now for the Law—

The Law is intangible, but not mysterious. It is plain—simple—everyday—not magic, although, properly used, more powerful in its effects than magic ever claimed to be.

There's a danger in explaining the Law—a danger directly attributable to its simplicity.

A man from a small town out West went to New York City, and, through a combination of speculation and propitious times, became in a very short space of time a multi-millionaire. Even in Manhattan he became an outstanding figure both on account of his wealth and the way he spent it.

A citizen from the same town from which the

millionaire speculator had migrated, came by chance to New York and heard on every side of the miraculous rise of Mr., we'll call him "Smith" because that isn't his name.

Mr. Citizen, drinking in the marvel tales of Smith's wealth and financial daring, pictured in his mind a man at least ten feet tall with a brain that called for a number nine hat to compass the head that housed it.

One day, walking on the street, the companion of the man from out West pointed out the occupant of a big motor car that was rolling leisurely down Fifth Avenue. "There goes Smith, the great speculator," he said. Mr. Man from out West took a look—rubbed his eyes and looked again.

Then he said, in a tone weighted down with tons of disappointment, "That's no millionaire. He's just Lem Smith from out our way."

Years of familiarity with the figure of Lem Smith hitching up a ragged pair of blue overalls and

climbing on the farmer's grain wagons to inspect their loads had stripped all romance—all the mystery of the unknown from the man riding in the limousine. He couldn't be a millionaire—because—he was just everyday, commonplace Lem Smith.

Familiarity breeds a lack of perspective.

And this principle applies to explaining the Law.

You know the Law—it's simple as A, B, C. And since it must be applied to everyday life and everyday problems it is an everyday force.

And when it is laid before you, in spite of the preparation you have had, the chances are you will say, "That's not a Law—it's something I've known all my life."

And you'll be partly wrong, partly right. It *is* the Law, and it *is* something you've known all your life.

A man may know that property holds gold, but

if he doesn't mine it and cash the ore he profiteth not one penny.

The great Law is this:

SUCCESS COMES TO THE MAN WHO GIVES MORE THAN HE RECEIVES.

Eleven words—and it is the key that opens every door.

You must give more than you receive—not receive more than you give.

There it is—all laid out before you.

And the chances are that you are disappointed.

But I'll help you out—give you an inkling of what the Law means.

The merchant who gives his customers best values does the largest business.

The man—who, practicing the Law, gives always more than he receives—is sought by other men.

The true operation of the Law attracts friends, happiness and success because it is based on values—on a world-old foundation, the roots of which sink deep into the hearts and minds of all humanity.

When you follow the Law—when you give more than you receive—the things you want come to you without being sought—the Law attracts them to you.

> Stop. Dismiss for a moment all the unanswered points that are in your mind and settle one vital question:
>
> Do you see how, by giving more than you receive, you naturally attract to yourself the things you want from Life?
>
> Do not read on until you believe you understand the principle of giving more than you receive as a medium of exchange.

The one thing that makes it difficult for you to

consider the Law in its true light lies in the fact that if you have a logical mind, a big question arises. You say, "How is it possible for me to give more than I receive and not go mentally bankrupt?"

Right there is a peculiar angle to the Law. What you give to humanity of course comes from your mind and brain. What your mind and brain receive and store comes from humanity.

Go back and read that again. Then, mark this.

A bank receives money from you and pays back that money with interest. The things your mentality receives from humanity bear a high rate of interest in the bank of your mind, and you are thereby enabled to pay out more than you receive.

Do you get the thought? A merchant buys goods and sells them at less than cost. If he follows this practice, he goes bankrupt.

Another merchant buys goods, places on them a profit which enables him to give far better values

than his competitors and still prospers, makes money and grows.

In your practice of the Law, the things you receive from mankind must bear a mental profit—mental interest—this is the one thing that enables you to practice the Law.

The man who accepts the Law at its face and starts practicing it without regard to the necessary understanding and training faces the possibility of mental bankruptcy—of gathering a miscellaneous mental stock of odds and ends that are not marketable or acceptable—although he may *try* to give more than he receives, he is not practicing the Law.

The formula for running a successful foot race is, "Go faster than your competitors."

But it takes study and practice to follow the formula.

The Law for Success is, "Give more than you receive to attract the things you want."

But you can no more expect to put the Law into instant practice by simply following the formula than you could expect, without preparation and practice, to go out and win a foot race by obeying the injunction to run faster than the other fellow.

There are two reasons, which I have found well-nigh universal, why the Law is not used to a far greater extent. The first lies in the fact that it is simple and lacks the element of mystery that most people think should surround all powerful forces, people and things. The second reason is that some people try to use it without a complete understanding and consequently fail.

The reason why these texts occupy a number of pages instead of one sheet is simply to give you the things necessary to enable you to use the Law intelligently and effectively.

And surely the time necessary to fully understand and apply this great Law is not ill spent when you consider that it removes all the outside obstacles to progress and is well-nigh insurance of

a contented, an independent and a successful life.

Now you have the Law. But this is merely the beginning, and if you continue in the work, the end of life, in spite of achievements, will find you still learning—still a student of the Law.

No man ever graduates—although all who take it up seriously and practice its tenets attain Success far beyond their early expectations.

The moment you understand and begin to practice the Law things begin to come to you—with greater ease—less effort than before—you are beginning to give more than you receive.

And the greater your progress—the higher your development—the larger the field—for the more you give the more you get.

There is to me a very amusing side to this exposition of the Law.

I have watched people's faces when it was ex-

plained to them. Almost invariably, when the simple formula is unfolded, their jaws drop—disappointment is written in every line.

They think immediately in terms of money—of giving more cash than they receive, which is, of course, ridiculous as the Law applies purely to mental things.

Then, too, it never seems to occur to the average individual that he is not capable of applying and using the Law—that between the bare formula and the practice of and profiting by, lies a wide bridge of mental training and power development that the average man will never cross.

The Law is the Light with which you must surround your mental dwelling.

But—to be able to give—you must be trained to receive—to take in only the worthwhile things—the things which in your mental storehouse will bear interest and gain profit so that you can practice the Law by giving more than you have received.

Then—you must be able to store these things—to carry them without loss—to have them ready to bring forth and deliver when the occasion arises.

And you must be able to give things to others in a manner which enhances their value—makes them clear and effective.

To do this you must cultivate and develop certain Powers now more or less latent within you.

The development of Power is the first step to the Law.

Then your contact with humanity, and, most important of all, your contact with yourself must be governed by what we term the Prevailing Mental Attitude.

This Prevailing Mental Attitude has three complements—again we come to simple, everyday things—for these three parts are Selfism—Optimism and Egoism.

These three words have different meanings to many men.

Forget the construction you place on them. Accept mine and you have the Prevailing Mental Attitude necessary to the Law.

Selfism is nothing more or less than the capitalization of time—work. But no ordinary expenditure of time—no haphazard labor—can bring back the results attained by Selfism under the Law.

Optimism is belief—belief in the world and the successful outcome of everything—the recognition of opportunity. It is part of your armament against reverses and setbacks—it is the spur to reach the good things and the defense against disheartening and weakening.

The man who nature made an optimist in the ordinary sense of the word may fall into evil ways of dreaming—a foolish trust in men and life. Optimism under the Law is a far different and more forceful quality. It is the recognition of objectives—the belief in their existence *for you.*

Most men construe egoism as "conceit." Under the Law Egoism is belief in self—it banishes fear and worry—combined with Optimism and backed by Selfism and developed powers it makes you pioneer into the paths of profit—both mental and financial.

I wonder if I am making myself clear?

I want to impress upon you the fact that Optimism and Egoism and Selfism—or Work—are coin of the realm—true gold when they constitute the Prevailing Mental Attitude under the Law. And you must not judge them by the counterfeit coin which most people, not knowing what is behind, accept as the meaning of the words.

In going back and reading this text, I was tempted to make changes—to confuse the issue a trifle and by so doing delay the real explanation of the Law until you were better prepared to receive it. On mature thought, however, I have let it stand as it is. Facts are facts and the Law is the Law. If you really want to progress you will go ahead and your mental reservations will melt away be-

fore the light of the Law as it completely unfolds itself. If you are so manacled by tradition and precedent and hampering thought that you are not willing to believe for the sake of self-progress —well, at any rate— it is all here for you to take or leave.

Only today I listened to the story of a man who is a living, breathing exponent of the Law in a highly developed form. That man, starting from nowhere, made millions—then lost all. Starting again—in the later years—in twelve months' time from five hundred dollars he acquired the mastery of millions—not through speculation or financial manipulation, but through the Law as evidenced and disseminated by his personality.

TEXT SIX

THE DEVELOPMENT OF POWER

A CONTEMPLATION of the qualities and forces ordinarily accepted as essential to success reveals an appalling number—a hundred—two hundred, possibly.

Imagine trying to develop within yourself, say, a hundred and fifty different qualities.

It's a task which, approached from that standpoint, is almost impossible. Too high a price to pay for even success.

But when you begin to analyze and get down to basics, you will realize that most of these qualities and forces are by-products—offshoots from main branches.

We are told that one hundred thousand different

colors or hues can be distinguished by the human eye. This number multiplied by twenty possible shades of each hue makes two million possible color sensations.

Now imagine an artist trying to have a color box with a tube of pigment for every shade. Two million tubes—why, his paint box would be bigger than the landscape.

Yet all these two million tints can be produced more or less successfully from the three simple primary colors—red, yellow and blue.

The artist who has the primary colors can attempt any subject.

The man who has the primary Powers can, through the combination of his fundamental forces, know that he is not lacking in any essential for success.

Do you get the idea? Instead of a lot of by-paths and side lanes, we are going to deal only

with basics—our color box will be small, but the possible combinations infinite.

This not only simplifies study, but gives us more power, because we concentrate upon the primaries—the things from which all others spring.

So, with the Law as our governor, we analyze to find what Powers are necessary to its successful prosecution.

Your Brain is your Working Mechanism—

Your Mind is Master of You—

The Law embraces both.

The Powers necessary to progress must be the result of training of your Brain.

But the Prevailing Mental Attitude and the actions must come from your Mind.

Your Mind must accept the Work and dismiss

all outside and destructive influences—it must order the Brain to work to train itself to receive and to store and to give.

And with the training of the Brain comes the ability to order and control the Mind—one is so much a part of the other that it is difficult to tell where each ends and the other begins.

But a trained Brain and a Master Mind go together.

The first step is a Mental one—a function of the Mind.

You are now reading this work and passing on its application to you and your life. Your Mind —the Master of the House—must accept its tenets and its necessity and order the Brain to do the necessary work to develop it.

Acceptance—Belief—is mental. And that comes first.

We will return to that subject later.

Now let us consider the Law in relation to your present Mental development—let us see what is there and what is lacking.

The Law contemplates receiving—sorting out the wheat from the chaff—storing the wheat—multiplying it and then giving forth more than you have received.

Let's analyze step by step.

First of all, you are to receive from the world—ideas—thoughts—suggestions—sensations—

To really receive anything you must Concentrate. Very well, then the first quality which you need—the first Power to develop—must be *Concentration.*

And Concentration is essential in all parts of the work—once acquired it is always available.

Now if your Mentality—I use that term for lack of a better one to cover both Mind and Brain—accepts *everything* which the world offers, it is

going to take in odds and ends, useless things, evil and good, a miscellaneous mass of matter which will look like a Mental White Elephant Sale.

So—as a guard at the portals of your Mind we must put some Power that will distinguish between the things you want to let in and the things you want to keep out. That Power will be—Judgment. Not Judgment in the ordinary sense of the word, but Judgment in the broader sense that covers business and body and mind.

Having provided that only the good and constructive things shall enter your Mentality, we must see that these things are retained in your storehouse—not dissipated or permitted to fade away. Memory does this for us—a cultivated Memory—not the freak kind that memorizes a four-column, fifteen-depth set of figures at a glance, but the practical Memory that retains and holds, ready for instant use, the things we need.

With Concentration and Judgment and Memory, we have reached the point of disseminating to others the things we have gained from the world,

plus the interest and profit our Mentality has added.

You reach other men indirectly through your Personality—your direct medium of contact—the rails over which your thoughts travel—is Speech.

Then—you need Effective Speech.

There you have the fundamentals—the primaries—instead of a half hundred or so—the simple basics—Concentration—Judgment—Memory—and Effective Speech—just four Primary Powers.

Your Personality—that intangible something that makes people believe in you and like you and seek you without a spoken word—your Personality is You.

And, under the Law, your Personality is your Prevailing Mental Attitude—Selfism—Optimism and Egoism.

These things have been spoken of before. They

will be treated of again. For the present we will let them rest. They are forces which act on you and on others—they are forces which capitalize and bring into active play the Powers of your Brain. They are the battering-rams which break through Failure and reveal Success—the search-lights which dissipate the darkness of Fear.

And right in the development of the Powers—pursued according to this Plan, the Prevailing Mental Attitude necessary to the practice of the Law is created—almost without conscious effort.

Now comes the actual study. The texts which follow are the "How"—they relate closely to the development of your Powers and the practice of the Law.

Your Brain must be trained—the higher the training the more efficient it becomes, the more you can give the world and the more thereby will be attracted to you.

But between the mere precepts of this book and the actual incorporating of the qualities and

powers and practice into your daily life stands the Master of the House—your Mind.

Will your Mind accept—will it bid your Brain take hold?

Upon the answer to that question depends your whole success or failure with the Law.

Some men will question the fact that Will Power has been omitted in this work as one of the fundamentals. It has not been omitted. It is present on every page. If a man's Mind accepts the Law and puts his Brain to work on the Powers, by the very pursuit of the study of the Law a Will greater than any mortal's is put back of your efforts.

If your own Will is too weak to make you study the Law without training, then your Will is too weak to make you study the training of the Will.

Putting these truths in cold type is a peculiar proposition. This Work was built to be studied —not read.

Yet I must recognize the fact that most people will read it first to judge whether or not it holds for them the things they want.

I am more than willing that that should be done. If you were the writer and I were the reader, I should probably follow the same course.

But the study part is all-important. Irrespective of how valuable the Work may appear to you on first reading, I say and know that it is the truth, that study will reveal meanings between the lines —hidden things that to you are rarer and more precious than gold and silver.

These are not my ideas—my discoveries. They are the result of the Research work of Science —the Mind of Mankind. And I say that you can profit because I have.

There are other things in the work which will come later—things on which I shall not touch here in the first part of the book—helps to the quicker and more efficient practice of the other things.

Now you may today be master of the Powers—you may be ready to start in the application of the Law.

But we must find out.

Or, rather—you must find out.

So—suppose we analyze—You.

The next text provides a simple method.

TEXT SEVEN

THE TESTS OF SELF

If you walked into a doctor's office, and, without turning his head to look, he waved his hand at a shelf full of various medicines and said, "Take 'em all and you'll be cured!" the chances are you'd turn on your heel and walk out again.

Now I don't want you to walk away from this book in disgust, so right here we are going to stop and make a diagnosis—at least, you are.

At the close of the last text, emphasis was laid upon the importance of a proper analysis of your present mind-qualities and brain-power with a view to locating strengths and weaknesses—points to let alone and things to work upon.

If you were to consult a good psychologist, he would probably base his diagnosis on your answers to certain questions.

There is no good reason why you cannot do this same thing yourself. In fact, there is no doubt in my mind but what, with a little thought and time, you can make the tests yourself even more accurately than a second person could.

It is, of course, understood that upon the honesty and elimination of self-deceit from your answers depends the value of the tests.

Practically every reader will first read this book through; then, if the Law appeals, will go back and take up its study seriously. Recognizing this fact, it is recommended that the tests which follow should not be applied until you have bird's-eyed the entire work by at least one reading.

By pursuing this plan you can come back and apply the tests in a really intelligent manner and with full knowledge of what they are based on and designed for.

Space has been provided following each test for your findings.

The First Tests are on Brain Development under the Law.

. . . . . .

Concentration Test:

(a) What sport, game or pastime are you absorbingly interested in?

Answer (a).....

(b) Can you, while watching or playing this game, so absorb yourself as to entirely dismiss from your mind everything apart from the object of your interest?

Answer (b).....

(c) What one thing do you especially dislike to do?

Answer (c).....

(d) Can you, when you do desire, so direct your

attention on this thing (answer c) that you bring all your faculties to bear on it, excluding all outside things?

Answer (d).....

Note: Taking your answer to question (b) as denoting 100% Concentration, grade yourself by comparison with answer (d). We naturally concentrate on the things we like to do, and find it difficult to concentrate on things we dislike or are not interested in.

.....% Grade on Concentration.

. . . . . .

Judgment Test:

(a) After things have happened, can you reason out easily what would have been a proper course of action?

Answer (a).....

(b) When problems are up to you for solution, do you reason them out, or guess at their solution?

Answer (b).....

(c) If you reason them out, do you draw upon past experience, your knowledge of right and wrong, similar situations you have heard about, etc.?

Answer (c).....

(d) Are the majority of your important moves in life the result of deliberation or impulse?

Answer (d).....

(e) Do you "act first" and "think afterward," or vice versa?

Answer (e).....

Note: Since "Judgment" is foresight or "hindsight reversed," and the man who thinks before he acts and brings to bear on his problems past experience, both personal and hearsay, may be said to be employing "judgment" and "foresight," it will be easy to grade yourself on "judgment" from your answers to the questions above.

.....% Grade on Judgment.

. . . . .

Memory Test:

(a) Do you remember the names and faces which it is important that you should remember?
Answer (a).....

(b) Do you experience any difficulty in calling to mind vital facts at critical moments, facts which should be at your command?
Answer (b).....

(c) Can you approach any situation, manuscript, interview, etc., knowing in advance that you will be able to remember all of the salient facts and retain them, not verbatim, but in sense?
Answer (c).....

(d) Does your memory fail you on any important score?
Answer (d).....

Note: Bearing in mind that Memory can be graded only in its relation to the important things of life and business, if your answers to the first three questions above are affirmative and to the

last question negative, then you can give yourself an excellent grade on Memory.

.....% Grade on Memory.

. . . . . .

Test for Effectiveness of Speech:

(a) Can you transmit the thoughts from your mind via words so that your meaning is clear to the listener?

Answer (a).....

(b) Do you have any difficulty in assembling your thoughts and making them clear in words?

Answer (b).....

(c) Can you hold a listener's interest sheerly through your words and the manner of delivery?

Answer (c).....

(d) Can you judge of the effect of what you say and the way you say it while you are speaking?

Answer (d).....

(e) What is your greatest weakness in endeavoring to speak effectively?

Answer (e).....

Note: In grading yourself on the effectiveness of your speech, bear in mind that the secret of good talking lies not only in the manner of delivery, but in your ability to make your thoughts clear and hold your listeners.

.....% Grade on Effectiveness of Speech.

. . . . . .

The following tests are on the Mental Group of essential complements under the Law:

Prevailing Mental Attitude Test:

(a) Is your Mental Attitude or "State of Mind" even and unaffected by people or events, or do different things affect you keenly and raise or dampen your spirits?

Answer (a).....

(b) Do you at times become greatly enthused?

Answer (b).....

(c) Do you at times become depressed?
Answer (c).....

(d) Do you exercise or attempt to exercise any conscious control over your "state of mind"? Have you devoted any time, thought or effort to this subject?
Answer (d).....
.....% Tests on Component Parts of Prevailing Mental Attitude.

. . . . . .

Test for Selfism Under the Law:

(a) Do you enjoy your work?
Answer (a).....

(b) Are you interested in your work?
Answer (b).....

(c) If not, what kind of work would interest you?
Answer (c).....

(d) Do you know this, or do you just think so?
Answer (d).....

(e) How do you know?

Answer (e).....

(f) Why do you not engage in this other work?

Answer (f).....

(g) If you really took an interest in your present work, would you not enjoy it?

Answer (g).....

(h) How many hours a day do you work?

Answer (h).....

(i) Of this time what part do you honestly feel is put into real intelligent, well-organized effort?

Answer (i).....

(j) If you studied your work and organized your work, what would be the result—if you took the same interest in it that you do in your favorite recreation?

Answer (j).....

(k) Are you honestly giving your employer more

than you receive—in fact, are you giving him all that you are capable of?

Answer (k) .....

.....% Grade on Selfism.

. . . . . .

Test for Optimism Under the Law:

(a) Do you believe that Opportunity lies all about you?

Answer (a).....

(b) Do you believe that you can make Opportunity and attract Opportunity?

Answer (b).....

(c) Do you know that the world holds whatever you seek?

Answer (c).....

.....% Grade on Optimism.

. . . . . .

Test for Egoism Under the Law:

(a) Do you believe in yourself?

Answer (a).....

(b) Do you believe that you can do anything that other men can?

Answer (b).....

(c) Do you realize and believe that within yourself is full power for wealth, happiness and content?

Answer (c).....

.....% Grade on Egoism.

. . . . . .

Test for Mental Control Under the Law:

(a) Do you Fear?

Answer (a).....

(b) Do you Doubt?

Answer (b).....

(c) Do you worry?

Answer (c).....

(d) Do you permit yourself to become angry or envious or hate people?

Answer (d).....

(e) Do you realize that Fear, Doubt, Worry, Anger, Envy, Hate and all such emotions are destructive?

Answer (e).....

(f) Have you ever profited by experiencing any of the above emotions?

Answer (f).....

(g) Have not most of the things you Feared, Doubted or Worried about never come to pass?

Answer (g) .....

(h) Have you ever taken any steps or made any moves to eliminate these destructive influences from your Life?

Answer (h) .....

.....% Grade on Mental Mastery.

. . . . . .

Tests for Mastery of Self from the Physical Side Under the Law:

(a) Are your habits of living regularly healthful?

(Eating—Sleeping—Breathing—Exercising and Recreating?)

Answer (a).....

(b) Have you ever had any really serious illness which had permanent bad effects on your body?

Answer (b).....

(c) Do you suffer from many minor ailments?

Answer (c).....

(d) Are you a steady user of pills and nostrums?

Answer (d).....

(e) Is your physical condition satisfactory to yourself?

Answer (e).....

(f) Have you ever exercised mental control to head off minor ills?

Answer (f).....

.....% Grade on Physical Mastery.

General Tests Under the Law:

(a) What is your definition of Success in Life?
Answer (a).....

(b) Are you achieving this Success?
Answer (b).....

(c) If not, what influences are holding you back?
Answer (c).....

(d) Do you enjoy living every moment, every hour?
Answer (d).....

(e) Are you contented and happy (not satisfied)?
Answer (e).....

(f) Are you willing to believe any constructive belief for the sake of progress?
Answer (f).....

(g) To what extent are you today practicing the

Law in your daily life—giving more than you are receiving?

Answer (g) .....

(h) Are you really qualified to give more than you receive?

Answer (h) .....

(i) Are you happy, contented and prosperous?

Answer (i) .....

(j) If so, are you certain you always will be?

Answer (j) .....

(k) If not, do you really want to be?

Answer (k) .....

.....% Grade on General Test.

. . . . . .

To obtain an average, total the % Grades you give yourself and divide by eleven.

. . . . . .

This ends the tests. They are necessarily brief and cover simply the high spots. On first read-

ing they may seem superficial, but a second perusal in light of the understanding gained from a reading of the book will reveal a world of thought and field for self-analysis in thoughtful answers to these questions. A blank page has been provided for the man who wishes to cast a balance on his own diagnosis of himself and plan proper action.

TEXT EIGHT

BRAIN BUILDING

This is an extra chapter—written and inserted after this work had been completed.

It has no particular mission to perform, nevertheless, I feel that as an explanation it will prove of interest.

The next four texts cover the Brain Habits or faculties that mean most to the average person —things which are vitally important yet reach only a very mediocre state of development with the majority of humanity.

Concentration — Memory — Speech — Judgment. With these four faculties developed just a little above the average, you have a combination which in conjunction with the practice of the Law means

to you almost anything you may choose to make it represent.

Concentration is the short cut to doing things quickly yet doing them well—the magic which makes the grasping of facts, the acquiring of knowledge easy and sure.

Memory represents reception and retention, not only of the things you want to remember, but the incidents and happenings, seemingly unimportant at the time, which constitute that most invaluable asset—Experience.

Speech—*effective* speech insures the delivery of your thoughts to other minds, clear and without loss—gives you adequate representation wherever words are needed and insures you the interest of your listeners.

Judgment is not only the guard at your mental gates, but the capitalization of your Experience —combined with the habit of Forethought it enables you to practically mold Tomorrow's happenings by virtue of your deeds Today.

The possibilities opened by the development of these four faculties are so tremendous that they spell almost the difference between Success and Failure in Life.

Many readers of this work will question why in this, a volume relating to the mental side of life, the brain side—yes, brain building—should be introduced.

My answer is simply this: The finer your Concentration, the better your Memory, the more easily you will receive, record and understand the Law. The more mature your Judgment, the more possibilities you will see within the Law for your own success and happiness. And since a large part of your contact with your fellow man is expressed through the medium of the spoken word, the more clearly your speech reflects to hearers the workings, the manifestations of the Law within you, the more it will contribute to your progress.

There, then, are the reasons for Brain Building, in this, a work dealing with mind development.

Literally thousands of volumes have been written on these four subjects. Courses of tuition totaling hundreds and hundreds of pages have been prepared about them. The mass of available material would constitute several years' reading.

And against this veritable deluge of printed words, I submit—four little texts—less than fifty pages all told!

And strange to say, I am not apologizing. On the contrary, I feel that just exactly one-half of the necessary material is here—in these four texts.

And the other half is available in only one place —and that place is within you, yourself—seek it there and you will find it—look elsewhere and you will go astray.

My sole aim has been to give you a clear understanding of what the various faculties are and the principles governing their development.

Once you really understand the content of each

text, the rest is a matter of application—of development according to your own personal needs and requirements.

The methods given are sound and the results possibly depend entirely upon the man or woman who uses them.

And if you find them short and shorn of much verbiage which usually adorns these subjects, remember that they are advanced as methods and methods only—and that I have tried to refrain from wasting the most valuable and least valued commodity in the world—Time.

TEXT NINE

CONCENTRATION CULTIVATION

SEVERAL years ago, I used to play billiards with a chap in Chicago. He was a student of the game; experts admitted that he understood its theories —but—he played poorly—was erratic and uncertain. He knew the shots but couldn't execute them.

On a recent trip to New York, I ran across him and, after lunching at a club, we repaired to the billiard room. After half an hour—the major portion of which I stood in amazement watching him unerringly score long runs, I put up my cue and asked the question that was in my mind.

"What's the answer?" I queried.

He laughed as he replied:

"Very simple." He was perfectly serious about

it. "As you know, I always loved billiards and made a study of it—learned the shots and angles from a theoretical standpoint, but when it came to executing them, I failed. One day, for some reason or other, I found myself concentrating—the shots came off beautifully and since then I've been—well, concentrating, if you please, and that's all there is to it."

So much for billiards.

I have watched a clerk fuss and fume and struggle with small problems and spend the greater part of the day trying to perform a task. I have seen really big business men forget everybody about them, everything but the problem at hand and by their power of Concentration, do in thirty minutes more work than their subordinates could struggle through in a day. Now mind, I don't say that the faculty of Concentration makes big business men any more than it makes a good billiard player—nevertheless, in both, you will find that quality.

In fact, in every pursuit, pastime or phase of

active life where brain or mind is active, Concentration is a short cut to efficiency.

With the ability to Concentrate, almost anything is possible.

Without the ability to Concentrate, your powers are scattered and discounted.

I feel very strongly that the main reason why the average man fails in Concentration, is the fact that he does not have a clear mental picture either of what Concentration does or what it is.

And since nothing can be acquired without understanding, the first step must be to clearly understand and thoroughly analyze this brain quality.

The following simile is the best I have found to give a clear mental picture of Concentration.

The rays of the sun are pleasant and warm.

You take a burning-glass and focus these rays

and they almost instantly set fire to or char the things they touch.

Your brain powers, when you reach the point where you really Concentrate, become intensified —yes—almost multiplied.

Like the rays of the sun brought through the burning-glass, the moment they focus on a problem—a question—a task—they melt away difficulties and give instant action.

Concentration, then, is the "burning glass"—the intensifier by the use of which you get out of your brain all of the value—all of the ability you possess.

You have a problem at hand—a question—a task —no matter what it is. You Concentrate—Concentration reaches into every crack and cranny of your mind, converges every faculty toward the common center and the result is quick, efficient action.

Concentration clears your vision by eliminating

all things not pertinent to that which you are concentrating on.

If you were looking through a telescope at a man some distance away and bees and birds flew in front of the lens, and people walked continually across your line of vision, you'd find it pretty difficult to closely watch the movements of the man you were observing, wouldn't you?

The man who works without real Concentration is in much this fix—outside things—noises—irrelevant thoughts—things that have nothing to do with the matter at hand, obstruct his view of what he is doing—clog his vision and distract his attention.

But the moment he really Concentrates, the vision clears—all outside things are eliminated—whether he is getting information—playing a game or studying—the matter at hand is all he sees, hears, knows, thinks of, or attends to.

When you really acquire the ability to Concentrate, you can grasp things more quickly—handle

yourself more efficiently and act far more intelligently than the ordinary mortal. For—the ordinary man knows not the meaning of the word Concentration in its true sense.

Concentration then is the ability to clear the vision—free it from all things not related to the matter at hand—and converge your mind powers—centralize them on what you are doing.

If it were a question of choice, and I was free to choose immediate and great proficiency in any one faculty—I should unhesitatingly say, "Give me the ability to Concentrate."

For I know that with the ability to Concentrate, I could by virtue of this very thing gain all the rest.

At this point, most people will ask themselves whether Concentration is an acquired ability or whether they have the necessary foundation to successfully develop it.

The answer to both questions is "Yes," and it is a very simple matter to prove it.

Have you ever been in love?

That's not an aimless question, I'm serious. Have you ever been in love?

If you have, didn't you find your thoughts straying to the object of your affections—didn't you find it easy to Concentrate—to direct and center all your thoughts on Her?

Do you like baseball?

If you're a fan, isn't it mighty easy for you to concentrate on a game or even a written description of one?

Certainly it is.

Have you ever been so interested in what you were reading that someone spoke to you several times without your even hearing them?

Everyone has had that experience. You are no exception.

And these little experiences prove just one thing. You can Concentrate—you do Concentrate—upon the people you care for and the things you are interested in.

And that simply proves that you have the ability to do it.

But—that is uncontrolled Concentration—it comes only in response to the call of interest—it is without value except as a proof that you have the power within you.

What you want to develop—what you must develop—is Controlled Concentration—the power to call Concentration into play just as you would take a burning-glass out of your pocket when you wanted to Concentrate the rays of the sun upon some particular object.

For—controlled Concentration—is the only kind that is of value. It must be at your beck and call—no matter how dry the matter at hand may be, you must be master of your mind and be able to Concentrate when you so desire.

Now for the first step in the actual acquiring of Concentration.

The foundation of Concentration is Attention.

You must give Attention to the matter at hand before you can hope to Concentrate.

Your Attention must be so close that outside things—noises—people talking—random thoughts will not distract you.

Attention to the degree that all outside thoughts are entirely excluded—your mental room is filled only with that matter which is at hand.

And when you have gained good control of Attention, your battle is three-quarters over—the balance of the practice of Concentration is simple.

For after your Attention is fixed, your brain begins to work—to find out what should be done—to supply the proper action—to make the necessary move—once the move is made, Concentration relaxes and you will have done in minutes

what ordinarily would take hours and have done it more efficiently in spite of the shorter time required. It is a question of developing Concentration as a habit—a basic quality necessary from the moment you arise until you retire at night.

Start acquiring Concentration by practicing on the little things.

When you retire at night, Concentrate on restful sleep—take the necessary steps—give your Attention solely and absolutely to sleep—decide on restful sleep—dismiss from your mind all thoughts —repel all attempts of the brain to become active—as a thought tries to enter concentrate on throwing it out. The blood will recede from your head and you will sleep. By following this program, men who have had trouble all their lives in sleeping have found inside of a few weeks the power to almost instantly command rest simply through the practice of Concentration.

Naturally, this is one of the minor uses—Concentration is a big gun for use on the big things, but your skill in handling it must be first de-

veloped in target practice—in creating a habit by using it on smaller objects.

The affirmations which follow this text are really the spirit of the four steps of Concentration—the first affirmation:

"I command myself to give Attention—I hear nothing—see nothing but the matter at hand."

In this, the first step, you are simply forcing out irrelevant things, getting ready to concentrate.

The next affirmation:

"What is to be done? What do I know about this? I command my Memory to furnish previous experience and facts relating to this matter."

Here you survey the requirements of the situation—you invoke Memory to safeguard your judgment by giving you previous experience or history as a basis for action—you use forethought and judgment.

The third affirmation:

"I command my Brain to help. I converge my powers upon the matter before me."

Here, of course, you plan action.

And the next step—the next affirmation is:

"I concentrate"—

This means that your decision crystallizes and you act.

Now this sounds like a long way around, but it really is a mighty short cut, because, after a comparatively brief period of practice, the various steps of the affirmations (which are simply prompters or directors) become automatic—you give attention—see requirements—make decisions—concentrate and act in almost less time than it takes to tell it.

Watch a business man Concentrate on a telegram.

He opens the telegram. Instantly he is all attention—he is simply buried in the content of that

telegram—he invokes his memory—or the files—he makes his decision and he acts—and all through the matter his mind has been fully occupied—almost buried in the matter at hand.

A bit back, I spoke of developing Concentration through the little things of life.

For instance—reading—if you're reading for amusement and recreation—it's all right to skip lightly through a volume.

But—if you're reading for instruction or information—then—you must concentrate.

Here's a simple test.

Take a book preferably on a subject with which you are not familiar.

Read through the way you ordinarily do—for—if you're the average man, you skim in reading.

Then read that same book again—see if you don't get a lot of things you missed on the first reading. Read it a third time—behold—more new things.

All proof that you didn't Concentrate—for the man who does Concentrate on what he reads for information or instruction gets as much on first reading as the ordinary reader does in three or four perusals. Think that over.

I know a man who learned French by reading an interlinear translation *once*. He had a good memory—he concentrated and it took him six months to read the book once—but when he closed the last page, he picked up a French novel and read it:—Lamely it is true, but, nevertheless, with understanding.

It is just as important in acquiring Concentration that you be able to instantly stop it as start it. When the necessity for Concentration has passed, make a practice of stopping at once—make it go as well as come on call. By being able to instantly stop Concentration when its work is done, you free your mind and recreate from the extra mental exertion Concentration requires.

Apart from a deficiency of the motor centers, which exists in very few people, the greatest bar-

rier to Concentration is an impulsive and emotional mind.

But the Law calls for the repression of extreme emotions of any kind and in its study and practice, Concentration will become easily possible to many people who without the governing influence of the Law would find Concentration shattered by various emotions and impulses of the moment.

In other words, if your best friend were caught in the frog of a railway track and a train were approaching, your Concentration on the best method of saving him would be attacked by Fear. But under the Law, such emotions are excluded and your brain is free to act. However, this is completely covered later, so we will not deal with it further in this particular text.

One warning. Some people develop the power of Attention and stop there, fondly deluding themselves with the belief that they are Concentrating.

But from what they think is Concentration, no

action comes. As a matter of fact, when you give Attention and stop there, you are simply meditating, and Concentration is the capitalization and continuation of Attention to the point where decision induces action.

Then, in a nutshell, the secret of Concentration lies in the understanding of it—and its acquiring through continual application of that understanding to the little things of daily life.

The Steps to Concentration. (Read up.)

4 I concentrate—I act.

3 I command my Brain to help. I converge my powers (the matter at hand).

2 What is to be done? What do I know about this? I command my Memory to furnish experience and facts relating to (the matter at hand).

1 I command myself to give Attention—I hear nothing—see nothing but (the matter at hand).

TEXT TEN

MEMORY DEVELOPMENT

You must have a good memory.

By "good memory" I do not mean the freak memory—the exhibition type, if you please—that startles all beholders by instantly memorizing a hundred names or several columns of figures. The main use of that type of memory is for display purposes.

A "good memory" for practical uses under the Law is the ability to remember the things you want to remember—to stow them safely away in your mind and be able to recall them instantly when you want to do so.

Many people have the idea that Memory is a gift.

This is not a fact.

The man or woman who already possesses a good Memory has either consciously or unconsciously cultivated the habit of remembering.

And, back of this Memory, whether consciously cultivated or naturally acquired without effort, lie certain basic principles.

The lack or presence of an understanding and application of these principles spells the difference between a poor and a good Memory.

There are just four Memory basics—they follow: (a) Association of Ideas; (b) Ingenuity; (c) Intensity of Impression; (d) Repetition.

These four Memory basics or principles have been divided into two methods or systems of Memory cultivation.

The first method of teaching Memory can best be described as the Artificial Memory System.

It embraces and is founded largely upon the "Association of Ideas" and "Ingenuity" principles.

This is the method or plan used by most of the Memory Schools.

It is from my standpoint complicated, difficult to understand and laborious. The danger of its use lies in the fact that it gives excellent results in the beginning and then imposes a burden on the mind which makes Memory a top-heavy faculty, cluttered up with a world of useless, unimportant information.

The second method which is based on "Intensity of Impression" and "Repetition" is the Natural Memory System—it is the Method used by the majority of people who have naturally a good memory. It is the simple, easy way to remember and imposes no burden on the mind. In five minutes you can grasp and apply the principles and begin to practice them. With a few weeks' application, the principles begin to form themselves into a habit and, inside of sixty days, you have developed a Memory which will continue to improve as time goes on.

As a matter of information, it is only fair that

the two systems be compared and understood, so that you may judge for yourself as to which plan is most adaptable to your needs.

Broadly speaking, the Artificial Memory System operates as follows: Suppose you have an important conference on the twelfth of February. It so happens that your wife's birthday comes on the same date. You "associate" the two ideas —combine the remembered date (your wife's birthday) with the to-be-remembered date—the important conference. This is a very crude illustration but it will serve to give the idea.

The "Ingenuity" principle is mental trickery and is so seldom used or accepted, that an explanation is hardly worth the space it would occupy.

The Artificial Memory System deals in catenations—memorization of word series and their translations—similarity of sounds—word connections—etc., etc., etc.

In other words, the weakness of the Artificial Memory System is that to successfully apply and

use it, you must burden your memory with many times the essentials—your load of "chaff" is many times that of the "grain" you really want to retain.

This, of course, is a personal view based on observation and my own experience, but it has occurred to me many times while examining various "Artificial" Memory Systems, that to acquire them, the student must develop Natural Memory Principles—so—why not go direct to the root of the thing and learn the Natural Memory System at first and not burden the mind with all this load of more or less irrelevant "system."

The Natural Memory System is as simple as A, B, C.

The two principles are:

Intensity of Impression—
—and—
—Repetition.

In other words: When you want to remember;

—first—pay attention to what you want to retain;
—second—repeat what you want to retain—not once, but many times.

That is the whole system.

Your Memory is a giant sensitive plate—practically limitless in its capacity, receiving its pictures through the lens of your eyes and ears and senses.

To "mentally photograph" anything, you must pay Attention—Concentrate.

Then—to make that photographic impression deep and lasting, you must repeat—repeat—repeat.

In the beginning, you will be forced to pay strict attention and repeat many times.

But as the habit forms—as your Concentration develops, you will find that you almost instantly "photograph" what you want to remember and create a lasting image with only one or two repetitions.

A very simple example of the working of the Natural Memory System is found in remembering names and faces of the people you meet,—something which many individuals, of otherwise excellent Memory, find difficult.

Nine times out of ten, when you fail to "catch" the name of a person to whom you are being introduced, it is because you did not pay Attention at the time the name was spoken.

The moment you are about to be introduced, bring "Intensity of Impression" into play—pay strict Attention—Concentrate on receiving the person's name via your ears and "photographing" his face through your eyes—get the two together.

Don't try to remember the face by some distinguishing feature—get your impression of it as an entire countenance.

Concentrate on getting the name.

Once you have it, repeat it several times to yourself—take several looks at the man's face while

you are repeating his name—repeat it aloud when addressing him—associate the two.

And—you will have a mental photograph which will not fade.

There is a perfect example of the Natural Memory Method. It can be used for any purpose.

The easiest exercises for the development of this power lie through a few minutes each day spent in memorizing something which is very easy to retain—jingles or texts for instance.

Make the exercises very easy. Continue the practice in your day's occupation by remembering —and retaining—those things which you ordinarily make memoranda on.

Each day add just a little to the things which you are memorizing. Keep well in mind at all times—first—that you must see or hear things clearly—second that you must repeat or review. And the reviewing is as important as the receiving, because it is the repetition and recalling

which stamp the image on the mind and recall it at will.

As soon as you find your Memory improving under this plan, discard the jingles and text, confine yourself to the things that you should remember in daily life and for practice, take up various works or studies that will prove of value to you in your occupation.

If you want a final proof of the practicability of the Natural Method of Memory, remember that prior to the invention of printing, textbooks were committed to memory, and various authorities tell us that for three hundred and fifty years the entire text and glosses of Panini's Sanskrit Grammar, a work about the same size as the Bible, was handed down orally. The men who remembered the work are said to have cultivated their memories on a system similar to the one herein recommended.

Nearly all of us have known old people with remarkable memories who attributed their powers to continuous reading of the Bible from early

childhood. The Norse sagas, handed down by word of mouth—hundreds of examples in every age and every country prove that the Natural or Direct System of Memory training is effectual and simple as nature herself.

Pay Attention—Concentrate on receiving an Intense Impression—

Then repeat—review—and resolve to remember.

That's all there is to a good memory, except the cultivation of the habit.

TEXT ELEVEN

SPEAKING EFFECTIVELY

The major medium of your contact with other minds is through your speech.

You may be called upon, through the nature of your vocation, to talk much or little. It matters not. What you have to say must be said in a manner which conveys a clear message from your mind to that of your listener.

By being able, through the medium of speech, to transfer to your listener without loss the complete creation of your brain—to make clear to other minds what is clear in your own mind—you gain a valuable channel of influence over those with whom you make contact.

Oratory has no part in this work, consequently

it will not be treated of. We are dealing here simply with effective, interesting speech.

Our text covers your contact with others as individuals. However, many men who can talk effectively to one other person lose their power when their audience is multiplied.

This is due to one thing—to permitting the several minds with which you are dealing to disturb your Concentration—distract your thoughts.

You will find it just as easy to talk effectively to a number of people as to one, if you will follow this simple rule. When you are talking to a number of people, select the most receptive one in the group—concentrate on him—direct your conversation to him—let the rest of your auditors listen—just talk to the one person.

So much for group talking, which has nothing whatever to do with oratory—does not even fringe on it.

Now for everyday speech—the kind that brings

you into contact—that helps people form their impression of you—speech that, backed by your belief in and practice of the Law, brings you back from Life the things you ask for.

Let us start at the beginning.

What is Effective Speech?

My definition would be about as follows: when a man's subject is well organized and his handling is interesting—when he makes his ideas clear and holds the attention of his listeners, then his speech is effective.

That then is the end we are working to.

Right here, let us dismiss all thoughts of the "flowery" talker, the man who talks easily and redundantly without ever really arriving at a destination—let us view also, as a horrible example, the fellow who "orates" and punctuates his conversation with as many tonal variations as an opera singer. Both of these types of speech are evils to be avoided.

What we want and must have is just a simple, homely, convincing, interesting manner of transferring our thoughts clearly from our own minds to those of others.

Effective speaking reduced to its simplest terms is nothing more or less than the ability to hold listeners by the *effect* as well as the *interest* of what you have to say.

The *effect* is the result of your Delivery.

The *interest* comes from the clarity and organization of your thoughts.

Two simple fundamentals govern effective speech.

First—the Retention of Well Organized Ideas During Speech—
Second—the Technical Control of Voice During Speech—
An example of the application of these rules is probably the best sort of explanation.

You are a witness in an important case.

Very naturally, you review what you have to say —organize it, as it were, before you are called to the stand.

Then, when you are testifying, you will find that you are able to adhere closely to the main thread of your story. This is "Retention of Well Organized Ideas During Speech."

And, while you are talking, you so gauge your speech that it is pleasant to listen to—sincere and convincing. That is "The Technical Control of Voice During Speech."

Practically every man who has ever been a witness in an important case can easily identify these steps.

But—very few men carry this practice into everyday life.

And there is where it counts most.

You must develop the habit of quickly, almost instantly, marshaling in your mind the facts you

want to communicate before you open your mouth —laying out a program, as it were.

What you have to say may take only sixty seconds to deliver—may only take five seconds to organize, but that preliminary organization is essential because it gives you a center to work around.

Then, when you are talking, you must adhere to this outline—and depend on your tone of voice —your emphasis—your inflections to hold the interest of your listeners in what you are saying.

Men who consistently use this plan can in less than ten seconds make a mental outline of the points they want to bring out, which will take from fifteen to twenty minutes to cover in the spoken word.

And the wonderful part of this method is the fact that once the habit of forming or organizing thoughts before delivering them is adopted, interruptions and comments do not in any way disturb or confuse.

The preliminary organization of thoughts is nothing more or less than the application of Forethought to speech.

And by dint of practice and habit forming, it becomes second nature and stands you in good stead, no matter what emergency may arise.

I knew a newspaper man who was a very wonderful writer. He could organize his facts, sit down at a machine and pound out a fascinating, gripping article on almost any subject you could name. But—force him to deliver his message verbally and he would make a miserable failure.

By chance, he was called upon as a side issue to prepare from a university professor's papers a little article relating principally to the "Retention of Well Organized Ideas During Speech." The article started him thinking—it held a mirror in which he viewed his own shortcoming, and he acted. Inside of six months he was speaking as well as he wrote—very ably.

The major part of the acquirement of any skill

or faculty is the understanding of the rules governing it, and the time you spend in weighing your own speech and method of speaking as it is at present, against the fundamentals herein outlined, is time most profitably spent.

Do you make a habit of thinking before you speak —analyzing and assembling what you are going to say?

Do you while speaking adhere closely to what you planned to say and the way you planned to say it?

Your answers to those questions tell a big part of the story. Act upon what they tell you to do.

Now for the second half.

Do you talk interestingly?

In other words—entirely apart from the message you're delivering, are you "easy to listen to"— not by flow of oratory or verbal flowers, but by virtue of an easy, interesting manner of delivery?

Answer that question honestly—answer it by the effect of your conversation on others—do you find the majority of people glad to have you talk to them or do they just "submit"?

Your verdict must be based on the judgment of other people as reflected in their faces when you are talking.

If you are fortunate enough to have an interesting Delivery—count yourself lucky and concentrate on the "Organization of Ideas."

If not—spend a little time on the manner of your speech. It pays.

The second principle of effective speech is simply effective Delivery.

You have heard two different people tell the story almost in the same words.

In one man's mouth it bored you to extinction.

But the other fellow told it so well that you thor-

oughly enjoyed it. One man had effective Delivery—the other didn't.

How are you going to cultivate effective Delivery?

There is a very simple method of development that not only helps your Delivery, but develops organization and Retention of Ideas during speech as well. It follows.

Go to your room where you can be alone—read a short story in a magazine—once. Practice Concentration when you read it so that you really GET the story.

Then close the covers of the book. Allow yourself a few seconds to organize the idea of the story in your own mind.

Then—right out loud—just as if you were trying to hold the interest of an imaginary listener—tell that story in your own way—tell it briefly—try to get proper emphasis and expression and sincerity into it—try to adhere closely to the

method or outline you formulated before you started to speak.

That is an exercise which is four-square—covers the whole gamut of Effective Speech—the habit of outlining before talking—the habit of sticking to that outline while speaking and still making the speech interesting by virtue of the manner of its delivery.

Follow this practice a while with short stories—then change to scientific and technical articles. Don't for a moment feel that you are wasting time or going through foolish maneuvers—on the contrary, you are making one of the best time investments possible.

After you have pursued this plan for a week or so, start practicing on your friends and the people you meet.

Make up your mind that you are going to describe to them something you have seen, some article you have read; then, quickly organize your ideas and go ahead.

Watch them carefully to see if you hold their interest. If not, find out why and keep on trying till you do. Overlook no opportunity for developing this method of speech and you will find yourself far, far ahead of the average man in your effectiveness.

The sum and substance of effective Delivery is Sincerity—avoid monotones—speak sincerely and let the light of the Law shine through your words.

The method outlined above seems almost childishly simple. So it is. But it will give the desired results. And that is what we are after.

TEXT TWELVE

JUDGMENT PLUS FORETHOUGHT

In the strict sense of the practice of the Law, Judgment is a guard placed at your mind's doors to decide whether or not certain things should be admitted. But it takes other qualities, all around development, to enforce the findings of Judgment, and, as a matter of fact, that particular mission—guard duty—while vitally important is one of the smallest functions of Judgment in life. Every day—every hour—Judgment is brought to bear—to decide whether or not you will act—how you should act—what you should do, etc., etc., etc.

Now Judgment is practically Foresight—

And Foresight is hindsight reversed.

This is not a bad way of labeling Judgment in

your own mind. After a thing has happened, you can nearly always go back and review the situation and from your weighing of the facts, easily pick out what would have been the proper course to pursue. That's what is called "hindsight." We are all familiar with its workings.

But the thing to do is to be able to find the right way out at the critical moment—to so plan our moves that we practically know the outcome—that is "Foresight" or "Judgment" if you please, since it extends to the what-not-to-do's as well as the what-should-be-done's.

The exercise of Judgment is simply a matter of deduction—or figuring what may happen from what has happened—taking the indications at hand, reading them correctly, making the forecast and acting accordingly.

That's simple enough.

But—for every man who actually does this thing—exercises Judgment, there are literally thousands who do not.

The exercise of Judgment necessitates calm, careful thought. And it's mighty surprising how few people in this day and age really think.

There's a big rock on which most men stumble when they try to exercise Judgment. A man may be a wonderful analyst when it to comes to "hindsight" but with the same stage setting he absolutely fails at the critical moment when "foresight" is required.

Why?

Simply because the moment he faces a current problem which involves his own welfare or progress, he permits himself to be biased and wavers toward the solution his own desires call for—or —he sees sure disaster ahead—invariably—fear of what may happen obscures his vision and utterly befogs his judgment.

Now to the man living under the Law this will never happen—he will not let either Fear or undue desire bias his Judgment.

He will realize and act upon his realization that when considering his own problems, he must as nearly as possible pass Judgment as if it were a matter pertaining to another person.

The nearer you can come to weighing your own problems in the same manner as you would if they were submitted to you for Judgment by another person, the closer your Judgment will come to the proper solution.

Concentrate upon the cold, bare facts and carefully avoid the injection of the personal.

Upon the great, the unlimited photographic plate of your Memory, there is an indelible impression of everything you have ever heard, seen, read or come in contact with.

This is your "Experience" and it is the only sound basis for the proper exercise of Judgment.

The moment anything is recorded in your Memory, it is filed away as a possible fact upon which

some day you will base a Judgment—a part of your Experience.

The more Experience a man has had, naturally the better his Judgment will be, but a man of limited experience who really uses it and exercises his Judgment is far more able than the man of wide experience who does not utilize the facts he has gleaned from Life.

Your Experience will involve not only first-hand facts—personal experiences—but will mind-index where to go for information—whom to see and talk with to find out certain things necessary to make an intelligent decision.

In judging a man who applies to you for a position, you draw upon your Memory for Experience with others of his type—you bring to mind certain tests of ability that you have heard of—you draw all the facts relating to this type of man, the work you want him for and handling of applicants for employment in general. Upon these things you Concentrate and formulate a real basis for Judgment—then act on your findings.

It so happens that two widely different types of men naturally—almost without conscious thought—exercise excellent Judgment.

One type is the man whose Judgment is so quick that it is almost instinctive.

The other type is the man who sizes up the human element of the situation—reviews the facts at hand—slowly brings his Experience to bear and finally by deliberate reasoning arrives at a decision.

There is no choice between the methods. If you can bring Judgment to the point where it is quick as a flash—well and good—if with you it is a slow process—still, well and good. In other words, no matter what the method, if you really exercise Judgment, that is all that is necessary.

Now if you knew what was going to happen tomorrow, life wouldn't be worth the living—all the spice and ginger of the unknown would be gone.

Nevertheless—while it is an impossibility to fore-

tell what is going to come to pass tomorrow, there is a simple, easy method of doing an even more difficult thing—of what almost amounts to molding tomorrow to suit yourself.

That sounds ridiculous, doesn't it?

But it isn't—on the contrary, it's the most logical thing in the world and I can prove it.

Is it or is it not a fact that you can trace most of the things that happen today to some word, deed or act of your own in the past?

Stop and think. The answer to that question is a mighty important one.

Understand, I grant that there are many unexpected things happening every day—but—and I hark back to my original question again—can't you trace the majority of today's happenings back to a starting-point in the past that you alone are responsible for?

Certainly you can. So can every man. Practically

all of our tomorrows are molded by our own yesterdays.

There's a world of thought in that last paragraph and the moment you grasp its truth, you have a powerful leverage on life.

Never mind what has happened. That's all Experience—valuable experience if you'll only realize that today you have the making of tomorrow in your own hands.

Judgment is something we are called upon to exercise only occasionally—when the need for it arises—and Judgment, the ability to deduce from certain things that have happened, certain things that may come as the result of your actions, makes you wiser than other men.

But—Forethought—usable every moment, every day, is the little thing that makes you take Today the proper steps to make your "Tomorrows" what you wish them to be.

Just stop a moment or two and contemplate.

Consider the fact that if you will stop and think before you act—and when Forethought shows the necessity of Judgment, bring it into play—you can mold the days that lie behind the dark curtain of the future.

I wonder if this is clear. I do not want to pass it by without making sure that the thought is not lost.

You can so govern your actions today that they will make the things you want come to pass.

To do this, it is only necessary to never act thoughtlessly—to put Forethought—even that of a second—before your every action—and isn't it worth while, if only for the sake of the power it gives over your Future?

This then is Judgment under the Law—Forethought continuous, plus Judgment whenever required.

TEXT THIRTEEN

AUTO-SUGGESTION AND MENTAL DISCIPLINE

I RODE to Washington with a man who was the most charming traveling companion imaginable. Not only from a standpoint of sheer good-fellowship, but the chap had a remarkable brain—his memory was little short of marvelous—his intellect keen, and, without being loud or self-assertive, he was a strikingly convincing talker.

It happened that we met again—in the office of a high government official. And the man who had impressed me so strongly, stuttered and stammered—wandered in his speech—forgot what he was saying, and, all in all, made a showing that would have shamed the average high-school boy. His effort to gain a position that, in my judgment, he fully qualified for was an absolute failure.

Let's look for the cause.

Talking to me, a stranger, he was absolutely at ease—his brain was working. But in the presence of the man who had the power to give him what he sought, the combination of Washington high officialdom and an imminent crisis embarrassed him, paralyzed his faculties and put him at a terrible disadvantage.

In other words, a "state of mind" made his ability worthless.

Now that is something that we are all up against. No matter how much we know—no matter how great our knowledge and ability—unless it is available for instant use at all times we might as well almost not have it at all. If at critical moments fear, embarrassment or some other "state of mind" is going to lock the brain doors and say "nothing shall come out," then we can not be certain of anything at any time.

We all know the man who can solve another man's problem in a manner little short of miraculous,

but who, on his own questions, is almost helpless. A personal fear or pessimism paralyzes his ability when it comes to dealing with his own problems.

Knowledge is purely brain development, but to be of value a man must be able to use that knowledge at any and all times and under any and all conditions. The greater the emergency the more surely the brain must be able to act. This is born of one thing and one thing only—mind control.

Mind control is the key to things which are even more important than the brain qualities. The man with good mental control and mediocre brain development will go farther and more surely than the man of exceptional brain whose mind hampers instead of helps.

Now the development of mind control parallels the training in Military Service. What the recruit should do is taught him—then, through constant repetition and discipline, the qualities of the soldier become second nature—habit. And it

is born of two things—first, understanding what should be done; second, constant discipline to turn this understanding into habit.

Under the Law, the proper mind development—constructive habits which not only enable you to capitalize every last cell of brain power under all conditions, no matter how trying—does more, it has a lasting and wonderful effect upon bodily as well as mental strength.

The different parts of mental control—the problems attending its development and retention, as well as its effects and use, are dealt with hereafter. The question at hand is the medium through which these things can be acquired—the method of mental discipline to be employed.

If a superior officer orders a soldier to do a thing, he is obeyed, the order is executed.

The officer's order is from his mind to the mind of the other man.

That is a defined and absolute situation.

However, leaving the service where orders must be obeyed and looking around us, we find thousands of people practicing in their daily lives, "suggestion." Among salesmen—successful salesmen especially—"suggestion" is widely used.

Here is an example, purposely crude, to illustrate the point.

A poor salesman says, "You don't want anything today, do you?"

While he may think he is soliciting an order, in reality he is suggesting to his auditor that he or she needs nothing.

On the other hand, a good salesman says:

"You want a pair of these shoes before they're all gone and we can't get any more, don't you?"

That "suggestion" is constructive—action-impelling; he is suggesting to his auditor that he or she does want a pair of shoes—that prompt

action is imperative because of an imminent shortage.

"Suggestion" is simply the action of mind upon mind.

It is a curious law of nature that not only can your mind influence the mind of another man, but it can influence and mold itself. This action of your own mind upon your own mind is auto- or self-suggestion, whichever you may choose to call it, and it is the most powerful single influence which can be developed within any man.

It is important that you clearly see and understand this before proceeding, simply because, unless you do, many things which, viewed through the glasses of understanding, will be clear and easy of accomplishment will be almost foolish, if you do not grasp the principle behind them.

It is generally acknowledged by the leading scientists that the mind of man is dual—you and I and everybody else have two minds—the conscious and sub-conscious minds.

You probably already understand this matter, but for the sake of completeness I will cover it briefly.

The conscious mind is the working mind, closely akin to the brain. The subconscious mind is the spiritual, the intuitive, unreasoning part, if I may use those terms.

Here follows a simple self-suggestion experiment which you and every other person has made at one time or another.

You want to get up at a certain hour in the morning and you drop off to sleep repeating to yourself the determination to arise at this hour. Your conscious mind sleeps—your reason is completely at rest, but your sub-conscious mind is on guard, and promptly at the appointed hour you awake and rise.

Self-suggestion works on the sub-conscious mind, and that is the part of your mind where fear and worry and embarrassment and pessimism and the other destructive influences find their birth and being and growth.

All things come from beginnings—things mental as well as physical.

So, when you employ self-suggestion, all you are doing is controlling your mental beginnings—forcing and directing them into good and constructive channels so that they eventually become habits and require no conscious exercise of the art.

It may be well to interpose here a simple definition of self-suggestion, so that we may have a common ground to work from.

Under the Law, self-suggestion is the issuing and reiteration of an idea by the conscious mind so that it may take root and grow and be adopted by the sub-conscious mind.

When you repeat the hour at which you want to arise, as you drop off to sleep, you do so with your conscious mind. But the thought, the idea, has been transplanted by this process of reiteration to the sub-conscious mind, where it becomes an action at the appointed hour.

So your conscious mind is simply controlling your sub-conscious mind by this practice of suggestion.

In the beginning of this work, we talked of dark and lightness. Right here is where we must return to that point and get a clear understanding of it under the Law, for auto-suggestion is the means by which we must attain our ends.

We will recognize as Light all that is happiness—contentment—wholesome pleasure and progress. Darkness is everything that is destructive—pessimism—fear—worry—envy—hatred—all of the things that work against the end we seek.

We want Light—not for a few hours a day or a few days a week, but never-ending, never-ceasing Light—the kind of Light which makes our waking hours contented, happy and successful and our sleeping hours perfect rest.

To do this we must rid our mental dwellings of darkness.

In your home you have windows and electric lights.

If it is dark in the daytime, you don't open the door and try to let out the Dark.

No, you open the windows and let in the Light—the Dark goes when the Light comes. At night a touch of the switch, and again the Dark goes when the Light comes.

And so it is in your mental dwelling, you are not going to rid yourself of the Darkness by concentrating on dismissing the Darkness.

You are going to fill and surround your house with Light by seeking and admitting Light—then there is no room for Darkness.

Self-Suggestion, plus an understanding of what Light is, will keep you happy and progressing three hundred and sixty-five days a year every year.

A constant reiteration—a constant feeding the

sub-conscious mind with thoughts of Light—keep it light.

You see, "states of mind" find their being in your sub-conscious mind. The gateway—the doors and windows through which they enter are the conscious mind.

If you are not on guard constantly, little, disturbing thoughts creep in, and in the sub-conscious mind become multiplied and expand until Darkness fills the place where Light should be.

Self-Suggestion continually furnishes key thoughts of Light—maintains a mental discipline over the doors and windows, and self-suggestion, followed under the Law, finally develops within your subconscious mind a well-organized, constructive state of mind that carries you any and everywhere with ease and dispatch.

In the beginning self-suggestion shows immediate effect. But lapses come, and no man can resist these lapses until the habits are fully formed. You must not expect too much at first. However,

you will get so much more than you are getting now that you will be immediately repaid for the effort. And the eventual results will be well worth the time invested.

You must enter upon the practice of self-suggestion guided by one basic principle.

Fear and doubt are Darkness lurking in every mind which enters upon the beginnings of the Law.

They must be dispelled and the mental room cleared for the light.

Your first foundation-laying in the practice of mental self-suggestion follows: Read it; understand it, memorize it and then begin to reiterate it.

> "I believe that I will believe what it is best for me to believe. I believe that I am master of my mind, and I bid it receive the thoughts which make me master of my destiny."

TEXT FOURTEEN

THE PREVAILING MENTAL ATTITUDE

A COMMERCIAL enterprise fails—goes on the rocks. Do you criticize the employees—the rank and file of the men engaged in that business?

No! The man who headed the industry alone is responsible. He is the man you blame for failure or praise for success.

An army meets defeat.

Is it the soldiers' fault?

Again—no! Your army wins its laurels or tastes the bitter wine of failure as a result of one thing and one thing alone—its leadership.

You may say to me, "Just a moment—I have

heard of armies losing that were headed by able generals—the fault lay with the staff—the under officers."

But that is wrong. The general—the man at the head—picks his own officers; if his judgment of men was wrong, again the responsibility reverts back to him.

And so it goes—Life—Success hinges on leadership—proper direction.

This fundamental, universal in its application to bodies and groups of men, applies to individuals as well.

And many men who recognize it as group law fail to see and understand its application in their own individual being.

You—within yourself—are divided into two groups of forces.

First—the universally recognized forces—the acting forces—the powers of the brain.

In the section preceding we have dealt with brain forces—Concentration—Judgment—Memory—Effective Speech—these are the servants of the second group—the governing force without which they are non-effective.

The controlling force—the commanding force of your being—is your Mind.

Mind—is king—Brain—is subject.

That is the psychic division.

Many men have wonderfully developed brains—good memories—are effective talkers—good logicians, etc.—yet they fail.

Why?

Simply because their self-government is wrong—their Mind—that fine-spun fabric close akin to the soul—is either not a good governor or is passive.

Mind finds its expression in mental attitude.

Your brain has nothing to do with your happiness. A child, whose brain power is embryonic, finds happiness where older and more mature mentalities discover only sorrow and misery.

Mind in some men is passive—latent—undeveloped—a force neither for good nor evil.

In others—mind is changeable and flighty—like a craft without a helmsman—its sails fluttering back and forth to every wind that blows.

But in the man or woman who is working under the great Law—Mind is a controlling force that steers your being on a true, straight course to happiness, content and the things that mean success under the Law.

Mind controls You.

By proper coursing you can easily direct your Mind along the channels that spell happiness and success.

The process of development is simply to ascertain the Mental divisions that represent Success under the Law, then by proper training form mental habits that are constructive.

The well-balanced Mind finds its expression through one thing—the Prevailing Mental Attitude.

This is what you must cultivate and develop—a Prevailing Mental Attitude that is constructive under the Law.

And it is very simple.

Right here I am going to diverge.

The question is almost on the lips of many readers at this point.

So far, I have touched the subject of Will Power only once, and then very briefly.

So much has been said and written upon the subject of human Will Power that the majority

of thinkers, without fixed belief, regard it as an essential to progress.

My observations in the work I have been doing for years past have led me to a belief in this connection that is far different from that which I entertained in the beginning.

Eliminating Will Power as a commercial factor —dealing with it only as it pertains to this work and the Law—it is entirely unnecessary for you to exercise your Will beyond the mere act of accepting, understanding and practicing the Law.

There is a mighty world of power in those three words—accepting—understanding—practicing.

The Law in its entirety is a scheme of living. No emergency can arise—no unforeseen contingency come to pass that can not be met successfully by the man or woman who is living in accordance with and practicing the Law.

Very well. Then when you intelligently practice the Law you are acting under the Will of the unseen—the divine Will.

The divine Mind decrees that where a mountain stands a valley shall be—time passes—generations of mankind come and go—and lo, behold where the height was a hollow is.

And when you live under the Law a greater than human Will places its inexhaustible resources at your disposal.

Under the Law you accept—you believe—you study and understand—you practice—beyond that nothing is needed.

Why waste time building human Will when divine direction is at your disposal?

And nowhere does divine Will make its manifestation in humanity more strongly than through the Mind.

One man's mentality, through circumstances and

conditions, puts him in a position where he believes the world is against him.

He is doomed to failure in his search for happiness because his mental attitude is such that he does not recognize his goal when he sees it.

The world calls this man pessimist—"unfortunate" is a clearer description.

And his affliction is due not to his brain—but his mind—his Prevailing Mental Attitude.

At the other extreme, we have what is usually called the Optimistic Mentality—the man who sees only good in everything—who laughs at misfortune—sorrow—trouble—grief—the world is a joke to him.

Certainly he is happier than the Pessimist—he sees everything in the lighter vein—through rose-colored glasses. But—this is not the ideal state of mind, because habitual Optimism as a rule is not the fruit of a cultivated mind. It is a happenstance.

Most of us are neither confirmed Pessimists nor Optimists—we are alternates—according to the circumstances and conditions of the moment.

At one period, when the world seems bright and we feel fit as kings, everything looks rosy and for the time being we are Optimists plus.

But then something happens—we think business is going wrong—we believe our bodies are troubling us—then—down into the depths we sink and Optimism gives way to Pessimism of the worst kind.

They say you must come up through the valley to reach the heights. This may be a good excuse for the varying minds of various men, but is a very poor rule to live by.

We can't help but revert back to our premise of your Mind as the leader of your forces—the governor of your present and your future.

If the man at the head of a business saw only disaster one day, and only success ahead another,

might he not foolishly venture during his optimistic periods and disastrously hesitate while pessimism prevailed?

Certainly. And that same thing applies to you.

Your Mental Attitude can't vary with the weather and your stomach if you expect to get out of life all the good living it holds as you pass along.

Your Prevailing Mental Attitude—the ideal for a controlling and governing mind—must be even and well calculated—a habit of thought so developed as to become part of yourself—a method of thinking that will get for you every ounce of happiness and pleasure and success that the days offer as they pass you by.

And it must be the same at night as in the day—in darkness and light—fair weather and foul—your Prevailing Mental Attitude, be it the right one, will aid you in conquering all obstacles and in making the progress your ability entitles you to.

Now what, under the Law, is the proper—the constructive Prevailing Mental Attitude?

That is what we want, so let us analyze first from the standpoint of what is necessary and then from the point of how to attain our ends.

You want to get from every day all of the financial and business progress it holds. Then—one of the phases of your Prevailing Mental Attitude must be that which enables you to work to best advantage wherever you are and whatever you are doing.

Is that fair to assume as the first requisite of a Prevailing Mental Attitude that makes for Success?

Then—you must not be browbeaten or broken down by fear of the future—you must believe that opportunity lies everywhere—opportunity for happiness—opportunity for contentment—opportunity for mental gain—opportunity for financial advancement.

And that is your second requisite—Optimism—Optimism under the Law with Judgment and your other Brain Forces working to pick the right channels from the many openings your Optimism finds.

Then—you must believe in yourself and your ability—you must hold You as big as the biggest men you meet—you must hold You equal to the opportunities Optimism finds.

And this quality—the third phase of the Prevailing Mental Attitude—makes you rise above failure and discontent and take advantage of the paths of progress that are open to you everywhere. It is called Egoism.

We usually but wrongly associate Egoism with a flashily attired, highly manicured individual who speaks in loud voice of his achievements and worldly success.

But the greatest Egoist I know is a small, quiet-mannered man who seldom speaks unless spoken to, and then is sparing of words. He is the great-

est Egoist I know because he believes down into the uttermost depths of his soul that no man—no thing—no occasion can arise that he is not the master of. And his Egoism has proven out in the fire of life. He is an Egoist by actions, not words, and his actions manifest themselves in results.

There, then, you have the three phases of the successful Prevailing Mental Attitude under the Law—intelligent work or Selfism—Optimism and Egoism.

What are the rest? There are no more. These three cover the whole field of human necessity from the material and the everyday ideal standpoint.

Let your Mind be filled with Selfism—Optimism and Egoism under the Law and there is no room for evil—no weather changes of up in the heights or down to the depths—your Mind is an even, gentle ruler tempering its government with kindness and wisdom, progressing ever onward, yet presenting a front of stone to the attacks of the

petty annoyances and disappointments that hamper the progress and grieve the path of those who struggle onward blindly.

The three phases of the Prevailing Mental Attitude under the Law are too vital to pass quickly by. A section has been devoted to each one, and they have been briefly touched on here only in their relation to the all-important result which their practice achieves.

When the Prevailing Mental Attitude has been well developed and is a real, living force within you, it brings something, unasked and unsought, that millions strive for.

In a Red Cross hut in France sat a brigadier-general and a little man in civilian clothes, insignificant-looking and with thick-lensed glasses veiling pale-blue eyes.

Two marines came in on business, delivered their messages and retired.

As they left the hut, one said to the other:

"Who was the little bird with the glasses, Bill?"

"Don't know. Just wondering myself. Did you see the general in there?"

"Yes, sure. That little fellow with the glasses; now, I wonder——"

Just seven words devoted to the general and the rest of the conversation hinging around the identity of an unknown civilian!

Why?

Just one reason—only one possible reason.

The little man with the thick-rimmed glasses had that wonderful, intangible something that, for lack of a better name, we term Personality.

What is Personality?

You can't touch it—smell it—taste it or feel it with your fingers—yet you can feel it with your being when you make contact with it.

Personality is that thing within you which, without even the spoken word, others sense when they meet you or see you—it is attraction, personal magnetism and its source lies in your mind.

Personality is born of a strong mind—a good mind—sending out its vibrated messages as surely as the wireless, making all you meet take interest —want to know you better.

It is that unseen but universally felt attraction which, from the beginning of things, strong, well-controlled minds have exercised upon all humanity.

And when you are developing within yourself a Prevailing Mental Attitude which is in harmony with the Law you are developing the force of Personality, just as surely as you are laying the foundations of happiness and progress.

When your Mind is developed in harmony with the Law you, without effort, give all the people with whom you make contact, vibrations of rest-

fulness, yet of strong forces under perfect control, of never-failing strength and content.

Thus, without conscious effort, working under the Law, you automatically give forth, through the Personality you have acquired, more than you receive that you may receive back those things which you seek.

> "My mind is governor of my brain and body. It is so full of good that there is no reason for evil. It is a good governor because it is strong and wise."

TEXT FIFTEEN

SELFISM

We were placed here on earth with a balance in bank to our credit—a balance upon which we daily draw and dispose of as we see fit.

Rich man—poor man—beggar man and all the rest of us—this one thing—the most precious thing in the world, is a possession common to all.

For you have all the Time there is.

What is Time?

It is the universal medium of exchange. Your Time will bring you back from Life anything you choose to trade it for.

You purchase whatever you get from the world

with Time. The man who fully realizes what Time is draws a check on his balance in the Bank of Life in return for what he wants just as consciously as you place coins on the counter of a store for merchandise.

If you want to estimate the value of Time, look about you. The investment—the exchange of Time for money built the great fortunes of the decade—the exchange of Time for knowledge made our scientists—the investment of Time made our music masters, and look a little harder, for it is worth looking for—the proper disposition of Time has brought back to certain men happiness unstinted.

And you—yes, you—are just as rich in Time as the wealthiest man in the world.

In Time you have the same measure of space to be happy in as the most contented man in the world.

Isn't Time the greatest gift the Creator gave to man?

It is so great—so all-powerful—that there is only one thing in the universe that even Time itself can not purchase—and that one thing is—more Time.

If any power could add Time to man's allotted span, the great minds—the billionaires of the world—would be struggling on the doorsteps of the youth of the world, bidding fabulous fortunes and all-powerful secrets for bare minutes of the world's most precious commodity.

Once gone, Time never returns. Your yesterday's Time leaves behind only what it brought you—today and tomorrow hold the future in their hands for your disposition.

Time must either be invested or wasted—there can be no halfway measures.

All time spent in a manner that brings either evil or no results is wasted. Yet, however spent, all Time that brings a return of happiness—yes, even though it leaves but a pleasant memory—is invested and brings a real profit.

The one part of every man and woman's Time that universally seems to hold the unpleasant part of their expenditure lies in their daily work.

Unquestionably, the majority of mankind are dissatisfied with their daily task—with that part of their Time which brings back the wherewithal to live.

And it is this very fact that makes it possible for the student of the Law to progress through his daily work far beyond the undirected, aimless multitude.

Selfism is nothing more or less than work—work under the Law.

Under the Law work must be intelligent—congenial—efficient, planned work—work that is not a burden, but a pleasure. And since your work represents the capitalization of your Self—the term Selfism is self-explanatory.

Now you pay in work for the money to live. You pay in work for your financial advancement.

And work is an expenditure of your capital—your Time.

Just as many people pay too much in cash for the things they purchase, just so do the majority of people pay too much in work or in Time for the cash they derive from that work.

The practice of Selfism insures the utmost possible returns from the hours you spend at your daily tasks.

A moment ago I spoke of people paying too much in Work for the return they receive.

Look here. A man spends, we will say, eight hours a day in an office. He does his task just well enough to hold his position—he knows and you know that he is spreading two hours of honest work over an eight-hour day. He despises his employer—he envies his superior—he detests his task—yet out of it he makes a living.

Now, under the Law that man is paying too much for what he gets. Mark this well. First of all—

his task is odious. His meager return for the pay he receives discounts his chance for advancement and his envy and discontent work physical and mental harm, and impair his efficiency.

The man who is in that position is giving up at least eight hours a day to unpleasantness and unhappiness, and that is far too great a price to pay for a living while the woods and waters are free and a gun and a rod will keep man fed and the green expanses are calling.

Selfism does not contemplate drudgery. It does contemplate the required number of hours of honest work, irrespective of the pay—it requires well-ordered, efficient handling of the tasks assigned—it requires that spirit, that state of mind that makes you interested and happy in what you are doing.

In other words, Selfism interprets the Law in your daily work—your exchange of Time for a living and the chance to progress.

It puts you in a position to deliver and the spirit to give the man you work for more than you receive.

Give more than you receive and you will receive more than you give.

Before a man can become the president of a concern, he must prove in a lower position that he is able. He must give the corporation the work and the ability of a president before he receives the salary of the president and the actual position.

Give more than you receive to receive more than you give.

Look at a factory department. Are they going to make a foreman out of a man just because they think he *might* make a good foreman? No, he has got to be the foreman—almost do the foreman's work and do it well—he has to give more than he receives before he receives more than he is getting.

And it is so on all the upward steps. You must prove your worth before you receive the award, and that is in perfect accord with the Law.

I don't want this to be interpreted, by any chance, as a sermon on the glories of hard labor or grinding work. Not a bit of it. But since the majority of us spend about a quarter of our Time in the harness of business, Selfism is a mighty important part of the Prevailing Mental attitude and a vital segment of the Law.

Let's review a little.

Selfism dictates you shall be happy—interested in your work—whatever you may be doing. Let's dwell a moment on that point.

You may say, provided it is a fact, "But my work is uncongenial—my employer is a slave-driver—how can a man be happy under such circumstances?

If you absolutely and positively and honestly feel and know and are convinced that you can not be

happy and contented where you are, naturally you will have to seek a place that you believe will be congenial.

But look you. Ninety per cent of the discontent that men entertain toward the work they are doing is a throwback from the almost forgotten days when work was done by slaves and "gentlefolks" lolled back at their ease and watched the manacled ones sweat and labor.

Have you ever stopped to think of that? Have you ever asked yourself and really tried to get at the truth of it, whether or not the particular work you are now doing *is* really distasteful to you or whether all work of any kind is just a little repugnant?

That's a mighty important question and it requires a truthful, straight answer, whether you're running a typewriter or have a hundred or more men under your command.

Many people mistake a fundamental dislike for continued application to another man's business

for an antipathy for the particular position they hold.

They're like a neurasthenic who believes that Italy will cure him, and shortly after his arrival decides that Switzerland will be better, and hardly lands in Geneva when he begins to think of South Africa. The truth of the matter is that the "unhealthy climate" is in his mind and if he'd let the sunshine in, happiness and health would be there, no matter where his body might be.

A very good friend of mine, who, through hard and intelligent work, had achieved the Vice-Presidency of a large corporation, used to continually complain of the terrific load of detail connected with his line of business. From complaint as to his own line, he began to make comparisons with other lines, one day calling my attention to the simplicity of the conduct of a business manufacturing and marketing a single item.

"Look," he said, "Jones over there plays golf a couple of days a week, gets down at nine and goes home at five. He has only one item to worry about,

and it's a mighty soft cinch compared to my eight to six o'clock job with a six hundred and seventy-two item line to lose sleep over."

The other concern happened to be a client of mine, and as my friend was a highly efficient man and thoroughly competent, I was able to secure him an offer—a rather good one.

He went over to go into the situation. We spent two days in the little town where my client was located, and, although my friend Jamieson was enthusiastic over the proposition, he would not give a decision, and we took the train back together.

In the smoking-room of the Pullman, happening to be alone, he turned to me and said:

"That's a fine business, I don't think."

"How's that?" I asked in surprise, having rather lost my perspective. "I thought it would look pretty soft after what you've repeatedly told me about your own work."

"Why," he said, "they have more trouble in manufacturing that one item of theirs than we do with our six hundred odd. No wonder So-and-so goes and plays golf twice a week—the factory gets him out of bed a couple of times a night to get his Okay on something or other, and when that end is not bothering him, some salesman or out-of-town customer is telegraphing or long-distancing, and that business of theirs is instanter—nothing can wait over until the next day."

I interrupted him, "Plays golf twice a week and office hours nine to five."

"Bosh!—plays golf with customers—he's working just as hard as if he were in the office, and as far as those nine-to-five hours are concerned, I'll say his office hours are from twelve-one in the morning to eleven-fifty-five at night. Look here, Allen," and his expression was a little sheepish, "far-off fields look green simply because we see the weeds in our own and the others are so far away we don't know anything about them and imagine they're perfect. I'm frank to admit that

after having inspected the other fellow's field pretty carefully at close range it doesn't look half as green or clean to me as my own, and I'm going back mighty thankful and satisfied with my position and everything connected with it."

There's mighty big room for thought in that little incident.

Selfism's first urge should be to inspect our own pastures—our own working-places and look for the good—the opportunities, whether for advancement or experience—and entirely overlook the disadvantages, whether of situation or personality, and let the Law take care of the rest.

Have you ever stopped to think that one man would consider it the greatest recreation in the world to be able to play golf every day of the year—in fact, some men spend thousands and thousands of dollars doing that very thing?

And the golf professional works at it for a living. To his customers it is play—to him it's work.

Daily horseback rides spell recreation to many. Yet your man in the stockyards or your riding instructor straddles a horse as his daily task, and, instead of regarding it as a health-giving exercise, it is plain, everyday work.

The man inside an office breathes deep and envies the fellow with an outside job, who's getting fresh air and exercise.

And the man outside shivers a little with the cold and kicks his wet feet against something to get the blood circulating and wishes that he could have that other fellow's job, with nothing to do but sit in a warm, comfortable office and push a pen all day long.

The essence of Selfism is to drop comparisons—get right down to what you are doing—view only the good points—work according to the Law and find happiness and interest in your daily task.

Yes, happiness and interest. It's there if you'll only look.

If you can find interest in acquiring the skill necessary to hit a golf ball straight and true—to play a skillful, thoughtful game of bridge whist, then you can concentrate and acquire an interest in becoming more skillful in your daily work than those about you.

And in this interest—this acquiring of skill—this dismissing of petty comparisons—this working under the Law—the practice of Selfism—you will find yourself broadening beyond the confines of the position you occupy and filling a bigger chair, no matter what the size of the one you're now sitting in may be.

There is another side to Selfism—the scientific disposition of your Time—but that is out of place here, and several excellent textbooks on the subject afford an interesting and fertile field for further development along lines of personal efficiency.

> "I work to progress. Time is precious and my Working Time must bear fruit. In working I will give more than I receive to receive more than I give."

TEXT SIXTEEN

OPTIMISM UNDER THE LAW

We were talking one day with the owner of a home overlooking the Hudson, who wanted to sell his place. It was one of the spots that will always stand out in my memory as ideal.

My friend, who afterward purchased the estate, among other things, asked the owner why he wanted to sell.

The man looked around at the beautiful trees, the well-kept sward, the handsome residence, and then glanced away across the Hudson at the majestic cliffs looming up through the mist on the other side.

And his answer came as an anti-climax to the story his words told. He said:

"I can never be happy here. I want to buy another place that suits me."

There was food for a world of thought back of his words. He "couldn't be happy" in the most beautiful spot we had ever seen.

And no wonder. His private life in that beautiful spot had been burdened with business care and family worry. When he looked around, instead of beautiful vistas he saw the ghosts of threatened financial disaster—between his eyes and the majestic Hudson came a thin but opaque screen of unpleasant memories.

And he wanted to pursue happiness far away.

I say to you that the pursuit of happiness is a fallacy—a terrible sower of the enemy of happiness—unrest.

Happiness—success—achievement and content are all within you—and no matter where you move your physical body your happiness is *within* you, happiness can not come from *without*.

And Optimism—the second complement of the Prevailing Mental Attitude under the Law—is the belief—the absolute, unconquerable, positive belief in people and things—the outlook into a light, cheerful, successful world full of opportunities and happiness there for the grasping.

Poverty was never a part of the scheme of Life. The Creator never ordained that one man should spend his days in squalor and want while another human enjoyed a tremendous cash surplus.

The means for acquiring financial independence are yours to use if you will. But—why believe in the advantages of possessing sufficient money for your needs, if you don't and won't believe that the money is there to get.

It is there. You know it is there. All you must do is realize that it is there for you.

Why believe in the possibility of happiness in marriage unless you believe there is a girl for you?

Why agree that friendship holds interest and charm if you don't accept the fact that there are friends worth while and you can win them?

The man who doesn't believe that the twenty-thousand-dollar position is there for him never connects with it—the man who doesn't believe that there is a girl who will make him an ideal wife never gets a good helpmate—the man who doesn't believe that he can make true, powerful friends never gains them.

Belief—that's it—belief in what the world holds for you. That's what clears away the fogs and mist and shows opportunity on every side—opportunity to realize every wish and every desire.

With all your heart and soul you must believe that happiness is there—waiting for you—friends are waiting—money is waiting—all you have to do is exercise the Law and gain from the world what you want.

Optimism under the Law is a perpetual belief—

a never-failing, not-to-be-shaken conviction that the world about you is overflowing with milk and honey *for you.*

And to maintain this Optimism you must cast off reverses and disappointments as evil things—let them drop off the armor of your belief in the good things and maintain your constructive convictions regardless of what may come.

As illustration.

Smith, living under the Law and needing and believing that financial progress lies ahead of him, as the result of his belief attracts to himself the offer of a new position at thirty thousand dollars a year—twice what he is making.

But the deal falls through—he fails to secure it.

Now one of two things happens. Either Smith permits this little reverse to shake his Belief, and by that very action destroys the mental structure he has so painstakingly builded—or, continuing under the Law, he continues to Believe,

just as strongly and just as deeply as before. And again, out of his Belief, comes the thing he needs and wants, attracted to him just as surely and inevitably as the magnet attracts the steel that comes within its sphere of influence. Instead of an outside proposition, his employers learn of the deal that fell through and offer Smith the same thing in his own position.

I do not expect you to accept these illustrations as one hundred per cent fact. They look too simple and almost childish to be true in this world, where we reck everything difficult of accomplishment. But they are true—they are parallels for your case and my case—and as surely as your eyes are on this page, out of your Belief comes quickly, simply and easily the things that now look difficult, almost impossible of accomplishment.

Devious ways seem logical, according to the average plan of things, but simple ways—the simplest way of all—the way of unshaken Belief in the opportunity that lies about you—is the surest way of all.

In a little town out West lives an old man of modest means and simple thought, a lover of nature and of all things connected with it. Though his home is difficult of access and far from men and things, the great of the world make pilgrimage there and count themselves privileged to call him friend.

The reason lies in one thing, and one thing only. This man counts as happiness the friendship of brilliant minds and the companionship of nature. His latter aim was simple of realization—his first desire became reality simply through his Belief that it would—no doubts assailed him that the great of the world would scoff at his friendship —no fears of the tremendous wealth and position of the men who might be desirable associates. No—just a simple, never-ceasing Belief that eventually, out of common interests, would grow friendships that would be jewels in his crown of Life.

Now, mind you, he has not sought the friendship of the great—he has sought the friendship of the men whose friendship he would enjoy. And these

men range from the smith in a little village to a man whose millions are almost regarded as a public menace.

Belief did it.

Belief will do it for you. Only, first, without fear or misgivings, you must Believe that the universe holds for you only the good things—that when the bad things come they come as accidents and must be treated and dismissed as such.

Now, mind you, Optimism under the Law is not that blind, unreasoning acceptance of all things and people as good.

All things and all people are not good. But—the great majority of them are—the vast majority.

Consequently, you are justified in accepting all things and people as good until they are proven otherwise.

And when they are proven otherwise, simply drop

them—discard them from your scheme of things as Darkness with which you will have no contact.

But do not let Darkness disturb you. Dismiss it from your mind. Let in the Light and proceed with your Belief—continue your Optimism under the Law and fill your mind so full of it that you have no room for destructive pessimism or Darkness.

There are three enemies of mankind which attack this attitude of Optimism—which continually assail and try to break it down. These enemies—servants of Darkness—are Fear, Doubt and Worry. So important is it that you have a clear understanding of the methods of combating them that separate texts have been devoted to this subject.

Optimism under the Law does not find its expression in words. The worker under the Law does not make speeches about his Belief—he simply Believes and that is all there is to it. Men seek to bolster their confidence with loud words and empty phrases. When you really Believe you

do not need the spoken word to support you. Your Belief is stronger than circumstances or conditions. It is supreme.

> "I believe that Opportunity awaits me. I believe that I will get from the world what I want because I am prepared to give the world what it wants from me."

TEXT SEVENTEEN

EGOISM UNDER THE LAW

One part of the prevailing Mental Attitude under the Law is as important as the other.

Possess two and lack one and you can only partially succeed.

A man practices Selfism—works intelligently and industriously—practices Optimism and believes in Opportunity.

But—unless he possesses and practices the third complement, the first two will not carry him the distance he is entitled to go.

For—to the other two things he must add unfaltering Belief in Himself—termed Egoism under the Law.

Egoism, in the ordinary acceptance of the term, is a rather objectionable quality.

Unconsciously we associate it with the man who boasts in loud terms who he is and what he is and what he has done and who, when we analyze, is nothing, has done nothing and can be nothing.

But Egoism under the Law is that quiet, unassertive belief in one's ability to do the allotted task that makes a man unhesitatingly and unquestioningly approach the work at hand and complete it successfully.

Egoism frees you from the handicap of self-depreciation and establishes within you that confidence in self so essential to progress, whether it be business, social or financial.

Suppose we regard the Prevailing Mental Attitude from the standpoint of its three complements.

Optimism makes you realize and know that good things are easily within reach—Selfism—intelli-

gent work enables you to make contact with them —but Egoism is the clincher—the final key that opens the door and makes the contents of the room yours for the taking.

The difference between what people ordinarily term Egotism and Egoism under the Law is so vital that I want to emphasize again the difference.

An Egotist comes into the office of the men with whom I am associated to lay a business proposition before them. He talks loud and blatantly—tells of what he has done and can do—lays out his goods for admiration rather than acceptance. He is objectionable, and an idle compliment on his personality or his speech satisfy him almost as well as if he accomplished the object of his call. Incidentally, the latter he seldom does. When he goes out, my principals say, "Likes himself pretty well, doesn't he?"

On the other hand, your Egoist under the Law enters. His Optimism has made him believe that my firm is ready for his proposition—his Selfism

has brought him to their offices and will make him make every effort to accomplish his aim. And his Egoism makes him answer the question as to whether or not he is the man to carry the message in the affirmative.

He starts to talk. His Belief permeates his listeners. He makes statements that from the Egotist would sound like boasts, but, coming from his lips, carry conviction and bear the stamp of truth. His Belief is infectious, and he accomplishes his purpose.

And when he leaves, my people say, "That man certainly deals in facts, doesn't he?"

Do you get the distinction—it is one with a decided difference.

Now, when you get right down to it, why shouldn't you be an Egoist under the Law?

Let's consider it from a financial comparison.

Measure yourself against a millionaire.

He has two legs—two eyes—a nose—ten fingers and ten toes. There isn't much difference between you, is there?

He can talk—he can hear—he can smell—he can see. So can you. So can all of us. So where's the difference?

His clothes may be better—his office finer—but money bought these things—the man made the money, but if you had the money you could buy as good.

There's the difference. The man has more money than you.

Well, you don't want a million—all you want is financial independence. That the Law is going to give you. So, after all, there is no difference, unless it be in your favor.

In your dealings with this man you are surely entitled to Egoism enough to make you handle yourself easily and with as much certainty and sureness as he.

Now from the social side.

You want friends. You are going to make them. Not by trying visibly to attract them, but by the strength of your character—your personality—your mode of thought—your natural, unaffected, desirable self.

Other men are always seeking desirable friendships—whether they know it or not.

So there you have a common point of contact.

Now your Egoism must make you believe that you have as much to offer as they—put you on the same mental plane as those you meet. And then the Law takes care of the rest.

Now, as a matter of fact, when you really enter on the practice of the Law—begin to develop your Brain faculties and exercise proper mental discipline, that moment you begin to be superior to ninety-five out of every hundred people you meet—their mental superior, and since the days of progress by physical prowess

are past you are master of most and the inferior of but few.

Why shouldn't you be an Egoist under the Law?

But—you can't exercise the privilege of being superior or showing it, for by so doing you sacrifice a large part of the benefits attending it by working directly against the injunction of the Law.

The fact that by your mental and brain development you have raised yourself above the majority of the people with whom you make contact is the thing WHICH ENABLES YOU TO GIVE MORE THAN YOU RECEIVE—simply because YOU HAVE MORE TO GIVE.

And your Egoism rapidly centralizes into plain self-confidence, free from false pride and pitfalls, an impelling power quality which places you in a position to do yourself justice under every and any condition.

Have you ever stopped to realize that if Egoism

under the Law enables you to do that one thing —do yourself justice at all times—that it will from that standpoint alone smooth the path of Life and make it a straighter, easier road to follow?

You have heard of the innocent man on trial, whose fear of possible errors and whose trembling at the unaccustomed atmosphere of courts and legal processes made him make so poor a showing that he, while innocent, appeared guilty.

That is just one example of the importance of doing ourselves simple justice, of exercising such command of ourselves that we can at all times and under all conditions so handle ourselves that after analysis proves we at least did the best we were capable of.

One of the many balls and shackles fastened on the legs of humanity is this peculiar situation, born of many reasons, why a man or a woman under unusual conditions does not act with the full degree of intelligence and ability that he or she is capable of.

Your chap who makes a wonderful speech to the four walls of the parlor, and then stutters and stammers lamely through it when he gets up before an audience, is one kind of an example.

The handicaps—the destructive influences—the reasons are many—but if your Belief—your Optimism and your Egoism be strong enough, you can anywhere, at any time, bring to bear all the power that is in you to master the situation at hand.

Many of the teachings and adages given us in childhood inevitably remain and are a handicap in after life from their unrealized presence in our sub-conscious minds.

Of these, I have in mind the tutelage that all well-meaning parents give their children to make them hold silence when in the presence of their elders —to be seen rather than heard.

In itself, the teaching is all right. The child mind can not cope with that of older ones—the child is at a point of education—receiving rather

than giving. But in after life the same thought sometimes restrains many men and women from giving to the world what they have of value.

The time for repression is long past—not the time for control, but the time for repression. You, entering into Life under the Law, must give so that you may receive, and in the giving find pleasure and profit.

Be Egoistical—not Egotistical. Believe in yourself that you may induce Belief in others.

Compare yourself—and permit not the comparison to find yourself wanting. Do not put yourself on the scales to prove that you weigh more than the other fellow, but to prove that you weigh as much. That is all that is necessary for the foundation of Egoism under the Law.

Egoism is an attitude of Mind. Selfism and Optimism are attitudes of mind.

The combination of the three is an attitude of mind that, once it becomes a fixed habit, gets out

of every waking hour the maximum enjoyment and profit it holds and surrounds its possessor with an aura of cheer and success—an unstudied magnetism that attracts all with whom he makes contact.

> "I can. I will. I am willing to give, therefore I am stronger than most. I can. I will."

TEXT EIGHTEEN

THE MASTERY OF SELF—MENTAL

Back of the farmhouse in the mountains was a little granary, and out in front, under the pale sunshine of late Summer, stood the farmer and his hired hand.

Indicating a sack of grain, the farmer curtly ordered his man to carry it to the mill.

Now the mountain mill was a mile away, but the laborer was strong and the task easily within his power.

But, before obeying orders, he went into the granary and emerged with two empty bags, which, under the owner's wondering eyes, he began to fill with heavy stones.

When the first bag was filled he stacked it with

the stack of grain, and, struggling and straining, finally managed to lift them to his shoulder and walk a few steps, with legs that trembled under the heavy load.

Not satisfied, he came back, dropped his load and began filling the third sack with stones.

The task finished, he attempted to shoulder the three heavy sacks. He pulled and strained and perspired, but to save his life he couldn't raise the impossible load over six inches off the ground.

Finally, tiring of watching him, the farmer spoke:

"What are you going to do with the stones?"

The rustic straightened up and wiped his perspiring brow. "Take 'em to mill, I guess."

"What for?"

The other man scratched his head.

"Dunno. Jes' goin' to take 'em."

"They've got plenty of the same kind of stones over there. What would you do with them when you got them to the mill?"

"Throw 'em away."

The farmer looked at him steadily.

"Why don't you leave the stones here, then? Just tote the grain as I told you in the first place."

"Well," the laborer straightened up in pleased surprise, "I never thought of that."

And, reaching down, he swung the sack of grain easily over his shoulder and strode off down the green-bordered path that led to the main road.

What do you think of that story—what does it suggest to you?

Probably you'll say, "The laborer was a half-

wit—the story is impossible. It never could have happened,'' or something like that.

And you'll be right.

The story is impossible—it never could have happened with a farmer, a hired hand, a sack of grain and a couple of bags of stones.

You can see these things—you can weigh them and feel them with your fingers.

But—the thing this story illustrates is happening every day with the things you can't see and weigh and feel.

The majority of humanity are carrying useless, unprofitable mental burdens that sag their shoulders and weigh down their brains to the point where clear, constructive thought is impossible.

And then they wonder why they are mentally tired, why the world looks gray and progress fails.

Consider first the fact that to every human in the due course of things come a natural quota of problems, questions and mental burden.

But this burden—the *natural* burden—is like the farmer's sack of grain going to the mill. You are easily capable of handling the load.

And it is a constructive load—the constant meeting with these problems and handling them successfully is a medium of mind development and character building.

But on top of that normal—that profitable load—most men, like the hired hand filling the sacks with stones—voluntarily—of their own accord, load themselves down with an additional burden of Fear and of Doubt and of Worry.

There they are—Fear—and Doubt—and Worry. The three useless, destructive mental burdens that hamper humanity.

Everything in this world must either help or hinder Progress under the Law.

If it helps more than it hinders, we must accept the evil for the sake of the good.

But Fear and Doubt and Worry are hindrances unqualified—they can't, won't and don't help. They always have and always will harm.

When you begin to add Fear and Doubt and Worry to your normal load you are like the laborer with his first sack of stones. You can probably stagger along under it, but half your burden is worse than useless.

But as time goes on Fear and Worry and Doubt begin to be bad habits growing at an alarming rate—attaching themselves to every thought and every action—until finally, unless successfully overcome, you stand in the position of the laborer when he had his two sacks of stone and his one of grain—you've built yourself a load you can't lift off the ground.

To combat an enemy you must recognize its existence—in the beginnings at least—you must

know how to divert the attacks so that they will pass and leave you unharmed.

When you have developed Optimism, Egoism and Selfism to the point where your Prevailing Mental Attitude under the Law is a strongly intrenched mental habit, then your walls of defense are up and the enemy can not pass. Fear—Doubt and Worry will have no place in your mental scheme of things, and therefore you will not be subject to their harmful influence.

But, while your Prevailing Mental Attitude is in the course of building, these destructive influences, the common enemy of mankind, will attack repeatedly and must be repelled for the sake of your safety and progress under the Law.

This, then, is the Mastery of Self from the Mental side—a safeguard to your progress while you are developing the proper habits of thought under the Law.

It is an expedient, if you will—but an important one and one which must not be overlooked.

A full understanding is at all times the basis of success.

So, before we consider the specifics for the conquering of Fear, Doubt and Worry, we must fully understand their sources and various phases.

The degree in which one is subject to these harmful influences depends largely upon the mental make-up of the individual.

Some people only add enough Fear and Worry and Doubt to their normal and profitable burden to hamper their progress—handicap them and substitute torture for pleasure. They struggle through somehow, and finally arrive somewhere, but enjoyment of life and the art of living are closed books to them.

On the other hand, with other people the evil becomes an obsession—assumes proportions that make it impossible for these unfortunates to progress at all—pins them down in the dust and dirt of mental agony under a burden too heavy to bear.

And the beginnings of many, many physical ills, ranging from simple indigestion to serious nervous diseases that come dangerously close to paralysis, find their beginnings in these "little" things—Fear and Doubt and Worry.

Persisted in—carried to excess—these evils will absolutely wreck the physical body—even cause insanity.

The first thing that you must establish clearly in your mind is that Fear holds you back when you should go ahead—Doubt delays necessary action and Worry befogs your mental processes.

There is no saving grace in any of these three evils. They are unqualifiedly destructive. They can not possibly do good and they will surely do harm.

Two men were at an Eastern health resort—both as near mental and physical wrecks as men can be and yet carry the spark of life in their bodies.

One had arrived at this condition through ex-

cesses in which women and liquor and gambling had played the leading rôles.

The other man, born wealthy, but naturally avaricious, had, through continual Fear of being bested in financial transactions, Worry lest he lose and Doubt of everybody and everything, wrecked himself.

The same physician attended both, and, through a gossiping nurse, the rake learned the cause of the illness of his fellow sufferer.

They were both out on the veranda in their wheeled chairs one day, when the roué, summoning up a little strength, leaned forward and spoke.

"I'm sorry for you," he said.

"Why?" The other man was too weak to raise his head. "You're as sick as I am."

"Yes," and the rake's voice had a note of victory, "but I had some fun getting this way and you didn't."

Irrespective of what we may think of this man's idea of what constitutes enjoyment, the big point he made was right. No man—no woman—no matter how perverted their view of Life, could possibly find any enjoyment or profit in Worry or Fear or Doubt.

The man who wrecks himself through excesses at least has the excuse that he thinks he is enjoying himself in the doing, but the man who handicaps himself through the mental disease simply subjects himself to day-in, day-out sufferings continually on the increase, ever more keen, whether he finally succumbs entirely or just struggles on under a burden too heavy to bear.

All things, good or evil, must have a beginning.

Fear and Doubt and Worry in their beginnings are not big things—they are just little seeds in a corner of our mind.

A match dropped in a forest is a small thing, yet it may burn a thousand miles of timber before the flames it starts die down.

The way to prevent the forest fire is to put out the match.

The way to combat Fear and Doubt and Worry is not to fight them, but to prevent them.

Every man who has been about the woods knows the terrors and hardships—yes, almost impossibility of successfully fighting a full-fledged forest fire.

Every man who has struggled in the throes of full-grown, full-fledged Fear and Worry and Doubt knows how they paralyze his faculties—how they seize the throne of reason and make sane mental control impossible.

Yet the forest rangers save the necessity of fighting forest fires by seeing that the little blazes are extinguished before they become big ones.

The keynote of mastery of self from the mental side is not to *fight* Fear and Doubt and Worry—but—to *prevent* them.

Man Fears what the Future Holds.
Man Doubts the future.
Man Worries over the Future.

In other words, practically all Fear and Doubt and Worry centralize themselves on the Future —the unknown.

We don't Fear what *has* happened.
We don't Doubt what *has* been done when we know it is accomplished.
We don't Worry over what *has* passed, except as to what it *may* cause.

Fear and Doubt and Worry are all focused on what *may* happen. And our imagination—turned into destructive channels—conjures up imaginary evils and imaginary ills until we suffer as if they actually had arrived and were present, instead of being merely mental pictures.

Now, as a matter of fact, review a few of the cases where you have suffered from Fear or Doubt or Worry—singly or together as they usually come.

Have the terrible things you conjured up ever happened? No. Your mental picture was worse than the reality in every case. And it always will be so.

The most terrible consequences that could possibly come to any person in this world are to be saddled with Fear and Worry and Doubt.

Fear and Worry and Doubt are mental diseases.

And they can be cured best through prevention.

Here, then, is the way.

Your mind is a canvas upon which imagination and auto-suggestion paints pictures of things that have been and things that are to come.

When Fear or Doubt or Worry assail—when they stretch out their greedy fingers for the brushes to paint their terrible pictures on your mental canvas—stop them—stop them at once. Don't let the brushes lie idle—paint a constructive picture where they are trying to paint a destructive

one—leave them no tools to work with—no canvas to paint upon—and, lo and behold! in the place of the troubles of tomorrow are the joys of today and life is light and cheerful and happy instead of dark and despondent and gray and dank.

When Fear approaches, with its infernal beginings, affirm and say:

"I Fear not. I am master of myself and my destiny. Fear has no place in the chambers of my mind."

When Doubt intrudes its hydra-head affirm, say:

"I Believe. I Believe because it is best for me to believe. I believe until I know, then I know. I will not Doubt."

When Worry comes and knocks at the door of your mental chambers, again affirm, say:

"My Yesterdays are full of joy and happiness. My Tomorrows will be mirrors of what has gone before. What is to come will come and I welcome

tomorrow because it holds what I myself have placed there today."

Affirm—repeat—until the monsters have disappeared. Let the flood of Light into your mental chambers and the Law precludes the entry of Darkness.

TEXT NINETEEN

THE MASTERY OF SELF—PHYSICAL

Out in Arizona there are two ranch-houses within a mile of each other. Each rancher has a car of a certain well-known make. Just for the sake of identification we will call our ranchers Smith and Jones.

Smith's car is always out of whack—never runs right—half the time he hitches up the pintos to go to town. On the other hand, Jones' car is always on the job. Many times he takes Smith in and listens to his tale of motor woe on the way.

One day he decided to investigate a little.

"What's the matter with the bus. now, Smith?" he asked.

"Sooty plugs. I could have fixed 'em if I'd had time, but you were going in and I was in a hurry."

"So?" Jones was thoughtfully silent for a while as his motor hummed and his wheels rolled off the miles. Finally he spoke again, "What did you have her down for last week—saw you tinkering a bit one day?"

"Oh, yes." Smith was on a subject close to his heart—one he could reel off lectures on. "Thought I had a bad bearing, but it was only a dry place—no oil."

"Smith," asked his friend, "have you ever had any real trouble with that car of yours?"

"Trouble! Say, that's all I have had."

"I never have any."

"No, but you drew a good car."

"Same make—same year."

"I know, but it's a better car."

Jones looked sidewise out of his eyes and then made a rare speech.

"Smith, your car's all right. The trouble's with you—not the car."

"What do you mean?"

"Well—if you'd keep her oiled and the plugs clean and give her water and gas she'd go the way mine does."

"But——" said Smith with the air of one advancing an unanswerable argument, "she *doesn't* go the way yours does."

Jones ignored the interruption, and calmly proceeded.

"You don't take regular care of your car—oiling and cleaning—and you're always looking for trouble. The little things that inevitably arise from carelessness—lack of care—you mistake for

big things and start pulling down your motor or adjusting your carburetor—tinkering with a car that needs nothing except regular care."

Smith was a fair-minded man, and he sat silent for several minutes thinking it over; then he spoke up:

"I don't know but what you're right. Most of my lay-ups *are* caused by the tinkering and searching I'm doing rather than any real reason. And when I do find the troubles they're always little things—things that, as you say, with proper care would never happen."

Every one of us who has had experience with automobiles will recognize the truth of this story. The man who gets service out of his car is the fellow who gives it the care it needs and then ignores the little things—just runs right ahead and isn't always looking for trouble or an excuse to tear his car apart.

But the lesson applies with equal force to your physical well-being.

The basis of all health is proper living—good food—fresh air—exercise—adequate rest—these constitute the foundation upon which you must build.

If a man ignores these things—the regular care his body needs—then—inevitably some sort of danger signal in the form of an ache or a pain must be hoisted by Nature to warn him that his body needs care—not pills or medicine—but care.

Now, even with the best of care, certain pin pricks of ill feeling are bound to evidence themselves. An occasional headache—a dull feeling—but they must not be construed as signs of approaching disease or anything of that sort. The trouble with bodily ills is that a small thing may be magnified into seeming a very big one if yielded to.

If you know that you are eating proper food—getting real rest and recreation—plenty of fresh air properly breathed—enough exercise to work off the poisons—then you need not fear these little things—you can and shall easily and successfully throw them off.

The greatest danger to man's body comes not from infection without, but from infection within. The enemies treated on in the preceding text—Fear—Doubt—Worry—all negative emotions are poisonous—poisonous not only to the mind, but to the body itself.

The two steps to bodily control—to the yielding from life in a physical sense all the enjoyment it holds are—first, a freedom from destructive emotions—that comes under the practice of the Law; second, proper living. I am not going to expound on the diets, exercises, breathing methods, etc., that come under the head of proper living, simply because so much has been written on this subject that every reading person must know the simple formulas. This proper living should not be approached as a fad or something to be carried to extremes. A simple policy in this respect should be decided upon and carried out. That is all. It will soon become a habit and require no conscious thought to execute.

Now, as a matter of fact, most of the suffering in this world from the physical side comes, not-

from the major afflictions, but from the minor illnesses.

Right here review your own experience. Have you ever had a limb cut off—have you ever had a major operation—have you ever had an illness which bound you hand and foot so you could not move?

The answer in the majority of cases is "No."

Most of the physical troubles of mankind are minor ones. We suffer, if we permit ourselves to, from the little, inconsequential things which are absolutely under our control.

You may have a headache—or think you have one. Yielded to, permitted to engross your attention—your mind—that headache may grow to a point where you can think of nothing else—where all of the unbounded faculties for enjoyment your body affords are utterly useless—overshadowed by a little thing which you can dissipate as easily as you can lift a glass of water to your lips.

A good many years ago I ran across a set of statistics used by a concern marketing a product to physicians. I do not know the source—I do not know whether they were authentic—but I do know that I have been unable to procure any figures since that bear on the subject.

So, for the sake of illustrating my point, without using definite percentages, I am going to give the statistics as I remember them.

This concern said, in effect, that of every hundred people who walked into a doctor's office a very high majority—well above the three-quarters mark—did not need medicine at all—their ills, in plain English, were imaginary.

Stop and consider this fact. Three-quarters of the people who visit physicians think they are sick and are not sick at all.

Now, mind you, I believe in the good doctor—in the physician who knows his profession and understands humanity. He can do as much good by proving to these people that they are not ill

—by heading off their imaginary trouble—as he could in curing someone who really was in need of medical attention.

If you are living under the Law, just three-quarters of the troubles which humanity imagine they suffer from have departed from you, because you are not going to think that you are ill—imagine yourself sick.

I have a very dear friend who is a physician. I can not quote him, but in effect he has said to me, "Many people come to me who are sound as a dollar, who not only think they are sick, but apparently *want* to be ill. They won't believe me when I tell them that they are in splendid condition."

You don't want to be ill. Under the Law you will, as I said before, miss those imaginary troubles which are simply children of Fear and Worry.

But, to get back to our statistics, if you can term them such. The remaining twenty-five per cent of a physician's callers were divided into a

large class that were really ill—their illnesses directly traceable to the bodily result of Fear and Worry and Doubt and other poisonous emotions —or—to wrong living.

Certainly, under the Law, you are freed from the ills that come from mental poison. Moreover, if you want to be well you can give your body the health habits it needs.

And when you do these things you free yourself from just about ninety per cent of the physical ills that mankind is heir to or thinks he is heir to!

Just think of it—ninety per cent!

There is no way of figuring these percentages, but my judgment leads me to believe that those figures are nearer right than wrong, and if you have a good friend in the medical profession ask him confidentially some time for his estimates.

But—the thing is that the chances are a hundred

to one against your ever coming in the really afflicted minority if you live under the Law and give your body the attention it requires.

These are generalities. But, in this case, generalities are necessary because this volume is destined for a wide circulation among many different people living under many varied conditions.

There is, under the Law, a specific method of combating the minor troubles that beset our path. It is based on sound scientific lines and simply enables you to do for yourself what any physician or mentalist in whom you had confidence could do for you if you went to him.

The other man would end your imaginary ill by mental suggestion. You can end it yourself by auto-suggestion.

Suppose we take a look at a funnel—an ordinary tin, conical-shaped funnel such as everyone uses for conveying liquid into a small-necked bottle.

The big end of the funnel receives the liquid, and it emerges at the small end.

Now the sensory and nervous system of the physical body may be likened to the big end of a funnel, receiving and telegraphing all sensations to the small end of the funnel which pours these sensations into the brain.

You smell smoke—instantly this sensation received at the big end of the funnel emerges at the small end and enters the brain. You see fire —ditto—your finger touches something hot—all sensations, whether received by the senses or the nervous system, are instantly placed in transmission to the brain.

Our body, our senses, to continue our crude illustration, are all a part of the big end of the funnel, conveying into the brain sensations, whatever their source.

In nature's scheme of things this system of transmission of sensation to brain centers was planned so that the brain, as the seat of action, might in

turn direct action appropriate to the sensation received.

The fact that these sensations are communicated to the brain by way of secondary brains or ganglions is immaterial. The effect is the same.

A moment ago we spoke about your finger coming in contact with something hot. Suppose we continue the illustration.

Your finger, we will say, comes in contact with a live coal. Instantly the sensation is telegraphed to the brain, and the brain, recognizing it as a danger signal, orders the finger withdrawn that no further damage may be suffered. The muscles respond, and the whole thing is over with quicker than a wink.

The object of the sensory system has been accomplished, but there is still present a pain—a warning signal not to bruise or further tear the wounded tissue until it heals.

That slight pain is a protection—a warning signal

—the nearer the tissue becomes normal, the more it is adapted to use, the less the pain, until finally the finger heals and the pain—the signal—is gone.

So much for the proper use of the sensory system.

But this, nature's protective system, may easily be turned into a menace through permitting imagination to mingle with the simple, active functions of the brain, even to the extent of receiving false pain signals when none are ringing.

Destructive imagination may seize upon that burnt-finger pain signal and so enlarge upon it that the entire mind becomes centered around that inconsequential little piece of blistered tissue. It can easily be so thought about and enlarged that it will become a really big source of annoyance.

Naturally, the burnt finger is used only as an illustration—headaches—melancholia—the commoner and more menacing things—are the ones that we must consider in this light.

Now let's go back to our tin funnel.

We all know that water can be poured in the big end and will emerge at the small end of the funnel. At one time or another we have all done this thing.

We know, too, that water poured in the small end would come out at the big end, but we haven't done this because the funnel was not built to use that way—there is no advantage in it.

Now is it not logical and perfectly scientific to believe that if the physical "funnel" receives through its varied stations and communicates to the brain centers that in turn the brain can reverse the flow and act upon the body—just as a funnel can be reversed?

There may be no advantage in reversing a funnel, but there is a decided advantage in reversing the action of the sensory system so as to place the brain in command. Every year Science advances more and more proof that many so-called "diseases" are closely allied and can be effectively

reached through the action of the brain in control of the nervous system.

Take this principle and analyze it in relation to a headache, for instance.

Through the sensory system the brain receives the message that the head is going to ache.

Now if you give up and say, "I have a headache. It is terrible. It is going to get worse. I shan't be able to work—even think"—if you say that—if your attitude is receptive, you are going to have that headache and have it bad.

The headache is like the dollar held close to the one eye with the other shut—it will obscure even the sun. And although you know that the sun is bigger than the dollar you can't see it because the coin is so close to your eye it blinds it.

This is what some people do with little aches and pains—they permit their sensory vibrations to become so loud and alarming that everything else is lost—obscured.

Now, on the other hand, if you stop to consider that, in spite of the threatening headache, you still have the use of your faculties—you can talk, walk, write, think and see and hear. And if you telegraph back to the receiving end of the funnel that your brain refuses to accept its message of pain —that it is a small thing—then you have reversed the flow and you will have no headache. Try it. Try it not alone on headaches, but all minor ills.

It takes longer to pour water back through the small end of a funnel than it does the natural way.

Reaction against physical pain through action of the brain is slower than the receiving of it, but it is just as certain.

But—remember—the basis, the foundation, is—right living—right thinking. And with these two stones in place the reactionary principles given above for combating minor ailments are seldom necessary.

TEXT TWENTY

THE MASTERY OF OTHER MEN

A SUCCESSFUL life under the Law finds its expression, first, in the powers within you; second, in their application to your life and your contact with humanity from day to day.

Any man who tried to develop power with the sole idea of making himself happy and contented would be defeating the purpose of the Law just as much as the man who tries to apply it solely to the making of money. One is as selfish and destructive as the other.

The development within you under the Law must find its outlet in your contact with other men. Its sole purpose is to enable you to actually give more than you receive—to enable you to intelligently and ably live within the Law.

And then, automatically, out of your free giving to humanity come the rewards of happiness, attracting others to you, attracting independence and finding interest and content where others rush feverishly by, still seeking the goals you reach every hour, every day as you pass along Life's highway.

If two men know each other and are mutually attracted, there must be an exchange of values as a basis of permanent friendship. And, if the mere meeting of the minds offers the flint and steel that strike the sparks of fresh ideas, new thought, then the medium of exchange is present. Or—if one man finds rest in the other's company and the other man finds inspiration in his friend's companionship, still the values are being exchanged and the foundation of friendship is firm.

This basis of exchange of values is sound at every step and turn of life. The men who can give even a fair value received to their fellows win progress far beyond the average. And the man who practices the Law and gives more than he receives always, without further effort, attracts

to himself the things that others seek and strive for. There is no effort required beyond a study of and development under the Law. As the Law becomes stronger in its control over your thoughts and actions, its circle of influence grows more powerful and widens out.

There is no material thing, and but few mental ones, that do not find you dependent upon your fellow man for fulfillment.

Fame is but the plaudits of *many men* for an-another.

Financial independence represents money received from *other men.*

Friendship comes to man *from men.*

Happiness is within, but unless you are a hermit in the mountains, *men* play their part in filling your cup of content. So—Man to you is all-important.

Under the Law, your powers super-develop.

Your mentality is formed into habits of Light and Happiness.

The immediate result is mental strength and mental house-cleaning, freeing your spirit and soul from the unnecessary burdens and giving you greater power to cope with Life as it comes.

But with this development process within you comes a change that you can not see or feel yourself—a change that is a change of spirit—it is felt by every man with whom you make contact —in developing yourself under the Law you are developing "personality," magnetism—call it what you will.

And there, before even a word passes, you have won the interest of the men you meet.

Stop a moment and think that over. I want to make it very clear. It is important that you understand it.

After you meet other men, your very following of the Law—your habit of giving more than you

receive—not in effusive words or bombastic actions—but by every move—every word—cements close the bonds of interest and commands respect.

Under the Law you are Happiness, you are a dwelling-place of Light, and from the spiritual standpoint alone others will seek you.

But there is more than merely the spiritual side—you are evenly developed—your Brain powers command respect and attract the attention of all.

And out of the "brass" and "copper" and "zinc" and the rest of the "man-metals" you meet, your life under the Law will attract the "steel" of the men who have the things to give that make your life easier as you travel along.

If any reader at this point has the thought, "No man is going to *give* me anything," I am going to take it as proof that he has not accepted the work seriously and understood the Law. For—under the Law you are giving more than you

receive, and what comes to you in return is given you—not by man—but by the Law, which all mankind obeys.

Now the title of this text is "The Mastery of Other Men," and it is, in a sense, a misnomer, for there is no such thing as successful "mastery" of men in the brutish, driving sense the word "mastery" usually implies.

A man in the Navy who is a real thinker once told me that the hardest "master" of men was not the one every gob was afraid of, but the man they were ashamed not to follow.

I wonder if that is clear. "Mastery," in the true sense of the word, is not domination, but attraction.

You can really master men through attracting them. That is mental dominance, not through any conscious exercise of attraction, but through the inevitable workings of the Law.

Yesterday afternoon an incident occurred that so

clearly illustrates this point that I am going to insert it here before the pages go to press.

Two big men, strong men, are associated in a business. One, the Secretary, is located in San Francisco; the other, the President, is in Milwaukee.

The San Francisco man walked into the Milwaukee partner's office and laid on his desk proxies representing the majority of the stockholders of the corporation.

The Milwaukee man glanced over them, mentally noting that they represented control of the corporation, and calmly looked up.

"Yes?" he said inquiringly, and his voice was even and undisturbed as this printed page.

The San Francisco officer waved a knotted fist in his superior's direction, and when he spoke there was a world of truculence and hostility in his voice.

"There's the control of this outfit for me to vote. Today is Friday—the annual meeting comes Monday. You've been President long enough. Now it's my turn. Understand?"

The interview ended. There really wasn't much more to say. The President called in his colleagues and told them of the incident. They raved and spat and called the other man an ingrate.

But the President shook his head and remained calm.

One man spoke up and made a definite suggestion. He said:

"Look here, So-and-so. You're a bigger man than this other fellow. Get him back in here. Dominate him. Bulldoze him. You can frighten him into dropping this plan of action."

Again the President shook his head. His words came slowly, but were impressive because of the sincerity behind them. He said: "If it was meant that he is to be President now, he will be Presi-

dent. What is meant will happen. If it is meant that I retain the chair, the Law will take care of it."

The others did not understand because they do not live the Law. And the man from San Francisco, although able, was not living under the Law.

Yesterday was Monday. The meeting was to be at four in the afternoon. The two men met at ten in the morning. And here is what happened.

The man from the West blustered and stormed. And when he had finished, the President admitted the justice of some of his points, then directed his attention to other phases of the case. What was said was logical, sane and to the point, but if I put it here in cold type you'd call the whole story silly because it doesn't sound as if it would win a case. But something *did* win the case, and before the interview was over the man from out West had dumped his proxies on the President's desk and told him to do with them as he desired.

The rest of the crowd in the Milwaukee office, when they saw the proxies, suggested that the insurgent be voted out of the corporation, quieted for good. But the presiding officer shook his head.

"No," he said calmly. "He only wanted to be President. There's no harm in that. I wanted the same thing myself once. If it's a crime for him it was a crime for me. Maybe he will be President yet when the right time comes."

And when the man from San Francisco returned to his wife he told her what had happened. And she asked him why he had given up his cherished hope and the proxies for which he had spent so much money and effort. And he told her: "I don't know why. I only know that when I got there alone with Jim I started out to browbeat him, but it was like punching a sheet of live rubber—resistance enough, but you couldn't get force into the blows. And then we got talking, and it wasn't what he said or did—but—I just couldn't, that's all."

And that's all there is to the story, except the lesson, which is well worth studying a little.

First of all, the President failed to get excited when he got the news of the insurgent in the ranks. He accepted it calmly and in his usual undisturbed state of mind. Secondly, he put himself in the other man's place and made due allowance for the situation—did not resent the action. And, thirdly, he rightly took the attitude that if it was meant to come it would come. This was not fatalism—an acceptance of the inevitable without a struggle—it was a part of his habit of thought and living—that habit which enabled him to meet the crisis in a manner which left his powers and faculties free to act. Where an ordinary mortal would have had anger and excitement, and possibly apprehension, tearing away at and numbing his faculties, this man went in, knowing that no matter what came it was all for the best.

This belief that everything is for the best is an all-important part of the Law. I have not elaborated upon it, simply because it comes of it-

self after you have progressed in the study. But I do want to distinguish it from fatalism by a simple illustration. Your fatalist swims in the sea, a storm arises—he believes he is going to be drowned—*he stops swimming and is drowned,* not by the storm, but by his wrong belief. Under the Law the swimmer encounters the storm with the belief that whatever is to come is for the best; he does not look ahead for consequences, simply because he knows that his safety is in better hands than his own, and calmly, without fear or excitement, he swims, conserves his strength and—*is saved.*

Now back to our corporation people. When the President entered upon the interview he simply followed out the Law of giving more than he received. In the face of the other man's actions he gave frankness, honesty and confidence. He fairly and squarely covered the situation from the other man's standpoint as well as his own. And under the Law, since it was not meant that he should fail, he did not fail. The combination of attraction, effort and a life under the Law won.

That sounds like a fairy story, but it's hard, cold fact, a matter of record in the minds of the executives of one of the country's big corporations. And it is as wonderful an exposition of the working of the Law in its various aspects as a man would want to find.

Accept the Law and the Law will care for you.

The living the Life and development hour by hour and day by day is simply a matter of training for Life's crises. The unearned increment comes in immediate happiness and continual progress which are continuous rewards for pursuing the work. Most of us are beset and hampered by the little things—the pursuit of the Law makes Life's path smooth, and when we do meet what seem mountains to the mass of weary mortals the Law smooths away the precipices and keeps our path even and level and easy to traverse.

Auto- or self-suggestion plays a prominent part in the development of your power and the building of your Life according to the Law as outlined in preceding texts.

Now comes the other kind of Suggestion in your contact with your fellows. Hetero-suggestion, or "other-suggestion," is a splendid thing to utilize in your contact with humanity.

In exactly the same way that auto-suggestion acts on your own mind, hetero-suggestion will act on the minds of others. The difference between the use of negative and positive hetero-suggestion is easily illustrated.

"Will you do this?" is a neutral question devoid of suggestion except as it raises a doubt in the mind of the listener.

"You won't do this?" is a question which carries negative suggestion—suggestion to the listener that he will *not* do what you ask.

"You will do this" is a positive suggestion—leaves no room for doubt or question and can be phrased and intoned so pleasantly that while the effect is present it arouses no resentment.

It does not seem very plausible that people will

do the things we want them to do simply by requesting them in a manner which, while pleasant and inoffensive, still carries strong positive suggestion. Yet that very fact is as thoroughly scientific and proven as the transmission of electricity through wires.

I do not believe that the man or woman taking up the study of the Law should seriously attempt hetero-suggestion until he or she has sufficiently progressed in the study of the Law to have understood and utilized auto-suggestion, to have builded within the habit of belief and the component parts of the Law.

Then, out of understanding and belief, positive suggestion will come easily and surely, for it is born of the things that are part of the Law and nothing else.

This, then, is the secret of mastering others. Master through attraction rather than dominance —hold and build through the practice of the Law.

"I respect and love mankind. I give

more than I receive, therefore no man is greater nor stronger than I. Yet I, the equal of all men, am the superior of none, for I receive as well as give. What is to be will be and will be for the best. I fear none. I love all. I am I."

TEXT TWENTY-ONE

THE HABIT OF SUCCESS

And now—finally—you have arrived at the last chapter.

You have read this book once.

What is the verdict?

Are you going to utilize and develop the complements of the Law that lie latent within you—are you seriously going to set about acquiring the habit of success and the art of living a happy life—or—are you going to cast the Law aside because it looks as if it would take time and trouble to develop and capitalize?

Certainly no man can read this volume once and emerge in full mastery of himself—his mind and his powers full grown under the Law. Great re-

wards do not come from perfunctory effort. It takes time.

But—just thirty minutes a day spent in the work—half an hour every day—if you'll put this amount of time back of yourself, inside of one month you will feel benefits that would sound like wild promises at this reading.

Here. A test—a simple one.

Every man and woman who is enough interested in self to have secured and read a volume of this character, is sufficiently familiar with his or her own problems to definitely set forth one or two weaknesses—problems—handicaps—call them what you will.

Select from your own mental inventory of yourself the one point where you know you are lacking—where you feel your greatest source of unhappiness and weakness lies.

Then go back through the work and select that portion which relates most closely to your trouble.

Regularly, every day for two weeks, devote thirty minutes out of every twenty-four hours to reading the section you have selected and acting upon its suggestions in relation to your weakness.

Do this seriously. Do it with the honest agreement with yourself that you will believe and act upon your belief. And inside of the allotted two weeks your "'weakness' will melt away like tallow before the flame—the barriers will be as nothing—the weakness will have turned into strength.

Then—if this proof means anything at all to you—proceed with the work. Continue your daily work with the Law and its complements, for the test I have suggested is merely for the sake of proof; the only permanent, really valuable results are attained and held through all-around development. You can't put up a wall on one side and have a building—you need four walls and a roof. So it is with the Law—strength four-square, top and bottom, are necessary, and this comes only from all-around development.

If, either after the result of a test or a determination already made, you decide to proceed with the work and live under the Law, this volume will serve as a text from which to base your early moves.

Act upon a plan. Allot a certain period to each section, according to your need for strength from that complement of the law—the weaker you feel yourself to be on an individual complement, the longer you should allow. The total time for study of the whole, however, not to exceed six months. This, to prevent one-sided development and insure a steady advance upward in the entire work.

Devote thirty minutes a day to seclusion, consideration and study. Make notes as to your needs and your progress. Practice what you acquire in each day's living. You are receiving a plan of Life. Do not stop at an understanding of the theories and methods; reconcile them with your needs and act upon them.

Do not try to do too much at once. A little, well-

assimilated and thoroughly understood, is a better groundwork for the success-habit under the Law than many complements superficially inspected. Note down your experiences. Make the work not my experience, but your own. It is of real value only as translated into your life. And only you can do the translating.

Lying on the bench in a shop, the various parts of a motor are things inanimate—without the vestige of Life.

Here—between the pages of this little volume—the Law is a thing of words.

But, once assembled, the motor parts become a whole—the engine is a living thing—a driving force that turns its power where the owner wills.

And so it is with the complements of the Law in these printed pages. Once assembled in you—made whole by your understanding and belief—they become the Law—a driving force that dispels the days of darkness—insures the habit of

successes and makes each hour that passes leave behind its toll of happiness and achievement.

Life is not a thing one lives all at once. The sum-total of Life is a multiplication of the days that man has lived.

And the days are made up of hours.

For happy days—success days—the Law must govern every hour—every moment.

And the more your actions under the Law become a habit, the more the hours hold for you—the greater the total of happiness and progress the days pile up. The goal is always in your hands—you are living in the present—the past holds only pleasant memories and the future is certain.

Every serious-minded person recognizes the fact that the average human is a ship adrift upon the sea of Life.

Years of supposed trial—imaginary trouble and

footless, though none the less heavy, tribulation—pass until the turning-point is reached—then—things long regarded hopelessly as impossible come easily and surely. Everything is possible—everything comes—almost without the asking.

Why is this? Have you ever sought the reason? I can give it to you.

Eventually—over the long, hard road of bitter experience spread over a long period of years—the Law either consciously or unconsciously is discovered—the individual at last learns to use the engine and rudder and compass with which his craft has been equipped from the beginning.

And the moment he understands the use of these things, he is living under the Law, and all things come.

But the years spent in blind reaching and struggling for the light—they are not wasted, true, but they are unnecessary. All this has been done for you, and why should you try to do the work alone

when thousands and thousands of hands are outstretched to your aid?

This work is a short cut—a short cut to finding yourself—to using the rudder, the engine and compass with which you are equipped—to help you steer a safe, sure, happy course to the final ports.

It offers what you make it offer.

It gives you what you believe you will receive—no more—no less.

In the beginning—your belief will be of necessity close kin to the wish that is father to the thought.

But as you progress the character of your belief will change—step by step it will become conviction of the deepest, finest kind, and in months, not years, you will be reaping the happiness out of the hours and the progress out of the days that many have spent a lifetime seeking in vain, not because they lacked the power, but because they

sought it outside instead of inside themselves. Everything finds its source in the human mind—no matter what it is, it must be imaged in a human mind before it becomes a reality. The study of the mind, its influence on yourself and others from a scientific aspect is the work of a lifetime.

But the study of your own mind, under the great Law, your mind in its relation to everyday problems and progress, is an easy, inspiring, enjoyable diversion—a diversion of the most profitable kind from every standpoint.

You are not going to study this book. You are going to study yourself.

What you are seeking is a plan of living which will concert and direct your latent powers so as to substitute for strife and struggle content, enjoyment, financial ease and the other simple things that constitute personal progress.

Two men are walking through the park.

One man strolls abstractedly along, his mind

wrestling and struggling with imaginary problems and troubles—looking ahead to his arrival at an office filled with work and care.

The other man strides easily over the gravel paths, breathing in the fresh, clean air, his eyes seeing the beautiful green of the foliage about him, noting with keen enjoyment the birds flying in the trees and the occasional squirrel that crosses his path. Even the breath of the air on his face gives a keen touch of enjoyment. He is living in the moment, gaining all it holds. And if the sky were gray and thunderous the majesty of the elements enraged would win his interest and his enjoyment in exactly the same manner and way that the balmy day does.

Which man is living under the Law? Ask yourself which man is *really* living and the question answers itself.

The man who gives interest receives things that interest him. He who gives enjoyment receives the things which make enjoyment. Open your ears and your eyes and your senses to the won-

ders about you. Let your appreciation be always keen, whether of men or things. Permit no evil to enter—seek the light and fill up your soul with light and you will give forth the thing that others seek—light.

When you are living under the Law the things that are yours will come to you. Nothing is impossible. You attract success and the worthwhile things in the same way and as surely as an electro-magnet attracts certain metals.

We are all familiar with the little horseshoe magnet they used to sell in toy stores when we were children. The limit of its magnetic attraction was a bar of iron about an eighth-inch thick and an inch long.

You would condemn the man as narrow who said that because the little horseshoe magnet could attract only the small piece of iron that that load was the limit of magnetic power.

Every man attracts to himself certain things—inevitably they come to him in some measure sim-

ply because the Law evidences itself in all humans in some degree.

But take the man, who judged the limit of magnetic power by the little horseshoe magnet, down to the shipyards and let him see a great electro-magnet lifting tons of metal—and let him realize that the Power of the Law is limited only by the extent to which the individual exercises it. Let him watch them shut the current off the giant magnet, and, its life stopped, the tons of steel drop from its face. Then let this man realize that in the same way that the moment the Law is departed from its power ceases and the things it attracts drop away.

And just as the magnet which attracts steel exercises no influence upon brass or copper or certain other metals, the practice of the Law attracts only those things which you should have.

The moment you are developed under the Law —the moment it is exercising its powers within you, you may be certain that the things you need

will come—the chaff and driftwood you don't need or want will pass you by.

If you want it and need it, the Law will bring it to you.

But, if it is unnecessary or harmful, the Law will pass you safely by. Many times things you think you want, under the test of the Law, will be found undesirable.

This, then, is the end of the book.

You have it as clearly as I can give it.

And if it does for you what it has done for me, then the time I have spent in compiling and presenting it has not been in vain.

My final word to you is this:

Your life is yours—this book is yours. The two in combination may mean a fuller realization of what the world should hold for you than if you are forced to wait years for personal experience to point the way.

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